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THE record of receipts for the month of April is favorable, a gain over the corresponding month last year of over \$44,000, of which amount \$18,000 was from donations and \$26,000 from legacies. For the first eight months of the year the advance from donations has been over \$35,500, and from legacies over \$33,000, a total gain of \$68,559.94. Let this same advance, particularly in donations, continue for the remaining four months of the financial year and we shall have abundant occasion to thank God and take courage. Let pastors and churches and individual donors continue to remember us generously during the summer months, not forgetting that God remembers the fellowship of "prayers and alms" (Acts 10: 4).

THE above statement of receipts from legacies shows that the estimate made at the beginning of the financial year, as to the amount to be anticipated from this source, has already been exceeded. This estimate was based upon, though larger than, the average of preceding years. As much to the surprise as the gratification of the Executive Officers the receipts from legacies promise to equal the unprecedented amount received last year. It may also be said that the Board, in common with other foreign missionary societies, will be relieved from a large part of the extra expense anticipated from the advance in the price of silver. At the beginning of the year, in consequence of the proposed legislation before Congress, the price of the silver tael, yen, and rupee rose in an extraordinary manner, rendering necessary larger appropriations to meet the necessities of the missions in China, Japan, India, and Mexico, and threatening to increase the cost of our work by \$40,000, possibly \$50,000. But on the adjournment of Congress without passing the proposed Silver Bill, the price of silver began to fall, till now it is not greatly in excess of what it was twelve months ago. While, therefore, for the first part of the year the added cost of exchange was heavy, at present it is not excessive. The price of silver is fluctuating, and the depreciation of the currency in China and Japan does not as yet correspond with the fall in silver in European markets. But it is evident that the cost of exchange is not to be what was anticipated. All this is favorable to our missionary work. Thanks to Him whose are the gold and the silver. In view of this hopeful outlook for the treasury the Prudential Committee has felt warranted already in adding \$15,000 to the appropriations, to relieve pressing necessities in several of the missions. If the present promise of increased

receipts should be fulfilled, the Committee will soon be able to add still further to the appropriations so urgently called for by those at the front. Our friends will be glad to know that no time is lost in turning their gifts to account in the relief of the missions. Grateful as we are for what we now record, we must not forget that \$100,000 more, beyond our ordinary receipts, would not suffice to meet the requests and the needs of the missions.

AN unusual number of pages in this issue is given to Letters from the Missions, but no one who reads these letters will regret it. We call especial attention to the cheering news from China and Japan.

ON Wednesday, May 13, the American Bible Society holds a special meeting in commemoration of the seventy-fifth anniversary of its organization. Rev. Dr. R. S. Storrs has been appointed as the representative of the American Board on this occasion, and he will doubtless convey in fitting terms the hearty congratulations of the Board to the American Bible Society on the work it has already accomplished and upon the outlook before it. Our missions, with hardly an exception, if indeed with any exception at all, have been greatly indebted to the Bible Society for its aid, either in the translation or the publication of the Word of God in the several languages in which these missions are conducted. We gratefully recognize this aid and extend our heartiest good wishes to the Society and its present efficient board of officers. Long may it continue to scatter both in this land and in other lands the Scriptures of everlasting truth !

ON the seventh of April last the Harris School of Science at Kyōto, Japan, allied with the Doshisha, was formally opened and the Science Hall was dedicated. This hall is a handsome structure of two stories, and has connected with it an astronomical tower. The building is of brick, 110 by 65 feet, with stone trimmings, and with a wing for a general laboratory. The cost of the building was about \$15,000. This sum, together with \$85,000 for endowment and for apparatus, was the gift of one Christian gentleman of America, who appreciates, as few do, the needs of Japan, and who desires that scientific instruction within the empire, in which the people are intensely interested, shall be conducted under Christian influences. What friend of Christian education will give another \$100,000, one half of it as an endowment of the academic department of the Doshisha, and the other half as an endowment for the theological department? Here is a noble opportunity to found Christian institutions for all time.

IN a letter recently received from President Fuller, of Central Turkey College, he speaks of the death of Mrs. Adams, of Kessab, of whom there was an obituary notice in our last number, as "a woman of unusual ability, of deep and fervent piety, and one to whom endurance of self-denial in the rendering of duty seemed never for a moment a matter of question." And he adds, "A great company of those in this land whom she has befriended and helped to educate will cherish her memory and example with lasting affection and gratitude."

SINCE the article in our last number was issued in reference to the United States and Brussels Agreement, our Secretary of State, Mr. Blaine, has arranged with the King of the Belgians, who was appointed to have charge of the exchange of ratifications between the several Powers, that on the part of the United States the time for signature to the Agreement shall be extended till after the meeting of the Senate in December next. This is good news, but it yet remains to be seen whether our Senate will adhere to the narrow policy which led it to refuse assent to the Agreement at its last session. We are glad to see that the secular and religious press is commenting on the action of the Senate as thoroughly discreditable. It is our boast that we have as a nation put an end to slavery within our own borders. Can it be possible that this country can imperil a well-devised scheme for the suppression of the inhuman traffic throughout Africa, by withholding its assent from a plan which, after vast pains, the representatives of the seventeen Great Powers have devised and are ready to execute? Let the facts be known, and let every influence be brought to bear upon the Senators to lead to the speedy ratification of the treaties. We are glad to believe that our President and the Department of State are in heartiest sympathy with the effort to suppress the slave and liquor traffics which are devastating Africa.

THE announcement has been made of the death, at New York, April 7, of Rev. Dr. E. D. G. Prime; and also, a few days later, of the death of his wife, Mrs. Abbie Goodell Prime, who was the daughter of the late Rev. Dr. William Goodell, of Constantinople. A short time prior to his death Dr. Prime gave to the American Board the stereotype plates of his *Life of Dr. Goodell*, which was published under the title of "Forty Years in the Turkish Empire," and has already passed through seven editions. The volume is a standard in missionary biography. Dr. Goodell was one of the most remarkable men the American Board has ever sent abroad, a man of great intellectual vigor and of deep spirituality, and withal of most genial temper. He was noted for his humor, and his letters and reminiscences are of a most entertaining character. The great work of his life was the translation of the Bible into the Armeno-Turkish, of which he said, on the day he completed the task, "I have been permitted by the goodness of God to dig a well in this distant land at which millions may drink." Carrying out the plan of the generous donor of the stereotype plates, Dr. Prime, the American Board has issued a new edition of "Forty Years in the Turkish Empire." It is a cheaper edition only in the sum asked for it (\$1), and we believe that at this low price this most interesting biography will find a place in a great number of libraries, both public and private.

DR. BARNUM, of Harpoot, in referring to the limitations put upon their work through insufficient supplies, says: "The sad fact remains that the churches do not yet comprehend the situation. Have they lost confidence in their missionaries? Do they think that we are 'playing at missions'; that our representations are exaggerated; that we are insincere in our appeals, and that the interests of Christ's work are not affected by these serious retrenchments? Are Christ's servants becoming poor, or are they becoming less and less loyal to the idea of Christian stewardship?"

WE are happy to acknowledge the receipt of a valuable box of books from the family of the late Rev. Dr. Owen Street, of Lowell, for distribution among the missionaries and native preachers connected with the American Board. Among the contents of the box are 150 copies of an excellent volume of sermons by Dr. Street, entitled "The Dream and the Awakening." We also would here express thanks to the great number of recent donors of "Notes" on the Sunday-school lessons and of other volumes which have been sent us for distribution. They will give great joy on many a mission field.

THE passage by the Government of India of the so-called "Scoble Bill," the object of which is the prevention of child-marriages, is an event of no slight importance. Not that the bill is wholly satisfactory, even to those who have enacted it; but it is a step in the right direction. It raises the "age of consent" to twelve years, in the case of girls. This is of the nature of a compromise for the present. Many Christians in India did not advocate the bill because it did not go further, but it is to be hoped that it will lead to something better. The bitter hostility of the great majority of the Hindus to this law is a sufficient indication that it is needed to prevent infant-marriages. Monster meetings were held to protest against the passage of the bill. Temples were visited and the idols were besought to "interpose for the protection of religion." The most frantic appeals were made both in the temples and to the government, to prevent this interference with what they claimed to be religious convictions. But the government refused to yield to the clamor. Sir A. R. Scoble, who introduced the bill, declared that "a discriminating regard for religious opinions was not incompatible with the suppression of practices repugnant to the first principles of civil society and to the dictates of natural reason." If, as the great mass of Hindus affirm, this reform is against their religion, so much the worse for the religion.

THE British House of Commons, by a majority of thirty, has passed a resolution, affirming "that the system by which the Indian opium revenue is raised is morally indefensible," and urging upon the Indian government the duty of ceasing "to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and at the same time take measures to arrest the transit of Malwa opium through British territory." This is a great step in advance. It is not to be supposed that the English conscience has ever approved of the governmental participation in the opium traffic, but it is quite another thing for Parliament to put itself on record as calling for a practical reform. English statesmen have heretofore claimed that it was impossible to forego the profits of this trade, and that the Indian budget would show a deficit too great to be endured should the revenue from opium be given up. It is a gratification to know that the British Parliament now resolves in favor of righteousness rather than of revenue. A dispatch from India to the *Times* says that if the opium revenue is abolished, there must be a reimposition of the cotton duties. This may be an unfortunate necessity, but there will be no moral obliquity in it. Both England and India, as well as China, are to be congratulated on the first step now taken toward the abolition of governmental opium-trade.

THE pastor and members of the Second Evangelical Church in Harpoot, Eastern Turkey, as they were assembled on Christmas day for special thanksgiving, prepared and forwarded, entirely on their own motion, a letter of thanks to the American Board for the aid it has been giving them in the past. They say: "We want you to all know that we constantly pray for the Board Society, for its officers and its constituency, that it may be prospered of the Lord." One of the missionaries says, in forwarding this letter, "This Second Church of Harpoot is growing in piety and enthusiasm, is engaged in various forms of Christian activity, and has a school of over 200 pupils."

A TOUCHING story comes from Madagascar, in a letter written by native missionaries to friends in England who had aided them. They speak of the people in a place named Tankay, who had never received instruction in Christian things. They had simply heard the word "praying," and they knew that people who did that met together in one place. No one of their number was able to read or to tell them anything about the gospel; but these missionaries say of them: "They had a New Testament, bought in Imerina; but that lay unopened, since no one could read it. On Sunday they met in one house, they placed the Testament in their midst; no one could read, no one could sing or pray; and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked, 'Have all come from the north?' 'Aye,' answered they all. 'Have all come from the south?' 'Aye.' And so on from the east and the west. 'Then let us break up, for we have all done our duty,' said the chief; 'but be sure and come early next Sunday.'" It has passed into a saying in Madagascar, to describe assemblies in which there is no teacher, but where the people meet for religious service like the worship of the Tankay people, "Let us go home, for we have all done our duty." Is it not pitiful to think of these men groping in the dark when they seem so ready to walk in the light? They may have done *their* duty, but have we done *our* duty in not giving them the light we have?

M. EUGENE CASALIS, one of the founders of the French Protestant Mission to the Basutos, and, of late, Honorary Director of the *Maison des Missions* at Paris, died in that city, March 9, 1891, at the age of seventy-nine. His long and faithful work at the front was supplemented by as useful labors at home. To recount the story of his life would be to write the history of the *Société des Missions Évangéliques*. He died as he had lived, and the last words upon his lips were "Jesus, Jesus!"

WE learn from Constantinople that the great Turkish dictionary which Sir James Redhouse, of London, undertook to prepare expressly for the use of the mission, and which has been under revision for several years, under the special care of Rev. Henry O. Dwight, has at last been published, making a solid volume of 2224 pages. In the revision of the manuscript Mr. Dwight has had the aid of His Highness Ahmed Vefiq Pasha, formerly Grand Vizier. The proofs have also been read by Doctors Riggs and Pettibone. It is believed that the publication of this dictionary will revolutionize the work of the missionaries who are engaged in the study of Turkish, and will afford them such aid as has never before been enjoyed, and for which they will be profoundly grateful.

OUR stations in Eastern Turkey, especially Van and Bitlis, have experienced recently a number of earthquake shocks, the most severe taking place on the morning of the sixth of February. The sensations in the midst of this heavy shock are spoken of as dreadful. Every timber and joint creaked and groaned, and it seemed as if everything must fall. But neither at Van nor Bitlis were the houses of missionaries seriously injured, while at some of the out-stations many houses were destroyed. Mrs. George P. Knapp, of Bitlis, says that subsequent to this shock the dervishes spent nights at the various mosques "howling prayer to prevent further calamities. The Gregorians held special meetings, and the Turks and Gregorians alike are full of good deeds, taking provisions to the poor, hoping in that way to avert further harm."

ONE of the severest trials that the missionaries are called to endure is to witness a degree of suffering among the people which happily we are not called to look upon in this favored land. It is often a fearful strain to live in the midst of, and in constant sight of, such poverty and distress. Miss Mellinger, who has recently gone to Oorfa, in Central Turkey, writes: "When I go to ride or walk I see men and women bowed with age and so ragged and thinly clad that their poor limbs, purple with cold, are not covered. Tears will come as I watch the naked feet painfully creeping over the sharp and rough stones. Is each one of the sons of God doing what he can to alleviate this suffering? My heart cry is, 'Come quickly, Lord Jesus!'"

WHILE this number of the *Missionary Herald* is passing from the press, a convention of much interest will be progressing at our missionary station of Kodi-kanal on the Pulney Hills, Southern India. A call has been issued, signed by members of the English Wesleyan and Church Missionary societies, the American Reformed Church, and the Society for Propagating the Gospel as well as of our Marathi and Madura missions, for a convention, the special object of which is the deepening of spiritual life. It is to be held from May 18 to May 22 inclusive, the general subject being "The Gift of the Holy Ghost." On the schedule for the meetings are included Bible readings, with suggested topics, and evening addresses, such as are designed to "move hearts that are yearning for a deeper and fuller realization of the things that pertain to life and godliness." Such meetings on missionary ground between Christians of all denominations, in the interests of a fuller Christian consecration, are among the hopeful signs in the missionary work.

It is encouraging to find in the annual report of the Marathi Mission for 1890 that the number received on confession of their faith was not only larger than in any previous year, but that it is an increase of more than ten per cent. upon the whole number of church members at the beginning of 1890. The statistics show that the rate of increase within the last sixty years has been rapidly advancing. During the years 1841 to 1855 inclusive, the annual average increase was less than sixteen. Since 1855 there have been seven periods of five years each. During the first of these periods the annual average increase was 74; during the last period, 171. The mission may well say that "the foundations of our work are deeper and broader, its influences are more widely extended, and the way is being prepared for a larger success in the near future."

THE meeting of the Evangelical Alliance held in Florence during the first week in April was, under the circumstances, a most remarkable gathering. It is just forty years since the arrest, in this same city of Florence, of the Madiai, and their subsequent condemnation to the galleys for years, because of their attachment to the evangelical faith. At that time a deputation of the Evangelical Alliance, sent to remonstrate with the Grand Duke of Tuscany at the treatment of the Madiai, could not obtain even a hearing. There was then no liberty of conscience in Italy. Now the Evangelical Alliance not only meets in Florence, but is recognized most heartily by the king, who, on receiving a congratulatory message from the Alliance, sent a telegram expressing his great satisfaction in their assembly and offering "to the whole conference his most cordial and sincere good wishes." More than 200 delegates were present, coming from all countries of Europe and from America.

ON Sunday, March 15, Rev. Dr. Pentecost closed his evangelistic services at Calcutta, after four months of continuous labor. The reports that have reached us show that the campaign was one of sustained interest and power. The attendance at the services has been large and the attention absorbing. At the last service the large church was packed to the doors, 200 standing throughout the sermon, and many unable to enter for lack of room. Since the first of December, Dr. Pentecost has spoken twice each day, having among his auditors Europeans and natives, both rich and poor. *The Indian Witness*, in a careful *résumé* of the winter's campaign, speaks in the warmest terms of the services of Dr. Pentecost, saying that he has proclaimed the old gospel of salvation through Christ with great wealth of scriptural knowledge. A profound impression has been made upon Christians and upon many Hindus. *The Witness* says that "though Dr. Pentecost speaks at greater length than most ministers, he is also different from some of them in having something to say all the time." It is admitted that the results of this series of services, which can be tabulated, are not as great as was hoped for, though over 400, including thirty Bengali gentlemen, have deliberately signed the solemn covenant-card which Dr. Pentecost uses. But it is believed that an impression has been made which will be lasting and fruitful, and it is hoped at Calcutta that Dr. Pentecost will return for another series of services next year.

ON the fourteenth of February last a Hindu gentleman presented to the idol in the temple at Triplicane a crown for the temple idol, in the manufacture of which several years have been spent. The crown is set with precious stones, and is valued at about \$16,000, the larger portion of the amount having been contributed by this one person, the remainder by contributions from devotees. A grand celebration was held on the presentation of the gift, and the idol wearing the crown was drawn through the streets of Triplicane, the procession starting at 9.30 in the night and returning to the temple in the small hours of the morning. During the day about 400 Brahmans were fed at the expense of the Hindu gentleman who was the principal donor of the crown. He probably felt, after this remarkable gift, that he had acquired sufficient merit to cover all past and future sins.

UNDER the title of "Sofia Revisited," the Rt. Hon. G. L. Lefevre, a well-known member of the British Parliament, gives, in *The Contemporary Review* for April, a most encouraging account of the changes which have taken place in recent years in Bulgaria. Contrasting what he saw thirty years ago, in what was then European Turkey, with what he witnessed on his recent visit, Mr. Lefevre affirms that in all the essential elements of industrial and social life the new state is making great and most satisfactory progress. "It is difficult for any one who has not seen Bulgaria under the old and the new *régimes* to appreciate the magnitude of the change, and the gulf which already separates the present from the past. It may be safely asserted that nothing more remarkable has occurred in modern Europe than the resuscitation of the Bulgarians, the capacity they have already shown for self-government, and the results they have already achieved." In accounting for this progress Mr. Lefevre pays a high compliment to Robert College, which by some inadvertence he calls Crawford College. He says: "No agency was more useful and more fruitful of result than the Crawford [Robert] College at Roumeli Hissar, on the Bosphorus, established by American philanthropists. Numerous Bulgarian young men received at this noble institution a modern education of the best kind, which fitted them to become the leaders of the new movement. A sensible proportion also of the men who, since the creation of an independent Bulgaria, have come to the front, and who have guided the policy of their country through the difficulties which beset it, and who have distinguished themselves in the legislature, were educated at this institution."

MRS. HIRAM BINGHAM, of Honolulu, gives, in *The Friend*, an interesting account of Rev. J. H. Mahoe, a native Hawaiian, who was for a time a missionary in the Gilbert Islands and who has recently died at Koloa. Mr. Mahoe was trained under "Father and Mother" Lyman, graduating at the Lahainaluna Seminary. He went to Micronesia in 1858, on the second trip of the first *Morning Star*, and labored at Apaiang and at Tarawa. In one of the commotions on Tarawa he bravely stayed by the mission property, but was subsequently wounded by a bullet, and after months of suffering was compelled to return to the Hawaiian Islands, but with a useless right arm. There he labored most faithfully for the Gilbert Islanders on the sugar plantations till they returned to their homes, doing what he could for them spiritually and physically. In the summer of 1889 he again visited the scene of his labors in Micronesia. As he was nearing the end of his life he comforted his friends by his manifestation of a beautiful Christian faith, as without a fear he passed through the shadow of death into the life beyond.

ONE of our missionaries in Mexico, referring to a statement of a brother missionary in Japan that it might be best for him to resign and go home, so as to allow his salary to go to the native agency, says: "I think my choice would be to engage in secular employment here, and thus earn my bread, while in the intervals of leisure I might do what missionary work I could at my own charges. Is this what the churches desire?" We do not believe that the churches do desire this, though the remissness of some of them might naturally be so interpreted.

GOOD NEWS FROM JAPAN.

BY REV. J. D. DAVIS, D.D., OF KYŌTO.

WE feel that God has heard prayer for Japan, yours and ours. The general meeting of the pastors and delegates of the churches connected with our work closed on April 3 its three-day session, held at Okayama, ninety miles west of Kōbe. The railroad was opened through to Okayama the week before; the weather was delightful, and the meeting was almost Pentecostal. We have been feeling for some weeks that there was in progress among the Christians a reaction from the intense nationalistic spirit and also from the ultra theories in regard to theology and the Bible, which have been brought to the front by a few leaders. Some of those leaders themselves had changed their standpoint and were facing the right way.

Two weeks before the meeting began there appeared in our religious paper, *The Christian*, a symposium on "The Present Religious Condition in Japan," in which several of the most spiritual pastors gave their views; and a week later came another from still others, and this is followed this week by others, ten in all. The general tenor of these articles was very healthy; they deplored the discussion of the critical questions which had been forced upon Japan before the "infant" Christians were ready for them, and they all emphasized the great need of union to Christ and direct spiritual work as the remedy for the present decline. The same spirit breathed through these meetings in Okayama. There are one or two men who did not come to these meetings who are still pushing along on radical lines, one in the pastorate and one out. There may have been some present at these meetings who are of the same mind. But it did not come out, and it is evident that among the earnest workers in the field the tide has turned most decidedly against any departure from the faith and is most overwhelmingly against it. In fact, it is evident that a few leaders, speaking, as it were, for the whole, have given a wrong impression of the trend of thought among the body of workers. The prayer-meetings were meetings of confession and earnest seeking for the presence and guidance of the Spirit in their work.

The first day was given up to the discussion and adoption of a basis of organization of the Congregational churches here. They do not like, or a few among them do not like, to be called Congregationalists; their name is "Kumi-ai," or Associated Churches. The first article is, that each church is free and independent in its government; there are to be district associations and councils, which will usually be called from the churches within the bounds of the Bukwai, or local association. There is to be also a "Sokwai," or general association, with a yearly meeting. The system they have adopted is much like that in vogue in the United States, save that in some points they have modified it a little in the direction of the changes suggested by Dr. Ross, of Michigan. They also adopted the following as a brief statement of the faith of the churches, not as a creed, but as a basis of faith; although this was, after adoption in substance, finally

referred to a committee to rewrite and report again next year. The following is the statement : —

We believe in one God, infinite, perfect, who is made known in the Bible as Holy Father, Holy Son, and Holy Spirit; we believe in Jesus Christ the only begotten Son of God, who suffered and died to atone for the sins of the world.

We believe in the Holy Spirit, who gives renewing of heart to those who repent of sin and believe on Christ.

We believe in the Bible, which was given by inspiration of God and makes wise unto salvation.

We believe in the Holy Church, baptism by water, the Lord's Supper, the resurrection of Christ, the holy Lord's day, immortality of the soul, resurrection of the dead, and righteous judgment in the world to come.

This statement will be worded somewhat differently when it is given to the world next year. I have mentioned it here to show what the spirit of the meeting was, for there was virtually unanimous action in adopting it, and no opposition to these fundamental points came out in the discussion.

The second day was given to the home missionary work and other business. It was a touching scene when this body of forty-six men pledged as individuals enough money to cancel the debt of the society; that is, about \$600. Those pledging became individually responsible for the amount they named. If the church does not give it, they will. Two sessions were held at a private house, where the pastors met the foreign missionaries in a familiar consultation about the work. At these meetings one brother wanted the missionaries to dress in Japanese clothes, which seemed rather strange, as nine tenths of the Japanese workers present were in foreign clothes; another one wanted us to become Japanese citizens; but quite a laugh was evoked when it came out that the only way in which the Japanese government will allow a foreigner to become a Japanese citizen is to marry a Japanese wife and be adopted as the son of his father-in-law. But these were the exceptions. The most cordial words were spoken, and especially was the desire expressed for a great number of foreign evangelistic workers who should give their whole time to preaching the gospel, working in connection with the Japanese pastors and evangelists in trying to carry the gospel to these forty millions of souls. Would that we had ten men and women ready for this work where we have one!

On the last day Mr. Abe was ordained and installed as pastor of the Okayama church, and his examination was one of the best to which I ever listened. While there are still many elements of danger here, calling for our and your continued prayers, I feel that God has heard prayer again for Japan, and that if the hearts of all, both here and in the homeland, who are interested in the salvation of Japan, can pray on, and if we can have the workers and the money needed to push this work, Japan's redemption is assured.

REV. DAVID ROOD, OF THE ZULU MISSION.

TIDINGS of the death of this faithful servant of Christ, who for forty years labored among the Zulus of South Africa, will cause surprise and grief among a wide circle of friends. After his long missionary service Mr. Rood with his wife returned to the United States in 1888, and deeming it unwise to resume his labors at his advanced age, he took up his residence at Covert, Mich., where he died, April 8, from an attack of paralysis. Two of his former associates in the Zulu Mission are now in this country, and have written appreciative notices of their deceased friend. We are glad to bring together their testimonies. Rev. Lewis Grout, of West Brattleboro, Vt., writes of his friend thus:—

“In the sudden transfer of Rev. David Rood from the service and scenes of earth to the rewards of the righteous in heaven, we part, for a time, with a man of sterling worth; a missionary of rare devotion, industry, and success; a Christian brother of a large, warm heart, and greatly beloved by all who knew him. He was born in Buckland, Mass., April 25, 1818, from whence he went with his parents, at the age of nine years, to live in Plainfield. He came of a genuine Puritan lineage, of a humble but most worthy parentage, a mother of rare excellence; was well set in a strong constitution, rugged health, and a good character during his youth on a farm; made a profession of his faith in Christ at the age of twenty;



DAVID ROOD.

paid his own way through a seven years' course of liberal study at Williams College and East Windsor Seminary; and, with the exception of two years of rest from overwork, rounded out a joyous period of forty years' faithful service under the auspices of the American Board as their missionary among the Zulus of Natal—three at Ifafa, twenty at Amanzimtote, and seventeen at Umvoti, making every place glad and prosperous by his presence, prayers, and labors.

“Mr. Rood had the esteem and confidence of the natives, who called him ‘Baba (father)’; he was held in honor by the colonists of all classes and professions; upon his sympathy, counsel, and character his associates in mission work put a high estimate. He was gentle, quiet, modest, winning in his ways; yet

strong, courageous, earnest, confident in his work, assured that it was of God, who would make it to prosper and prevail

“Coming to America, in 1888, for a season of rest, he took up his abode with some of his brothers at Covert, Mich., where he still continued in mission work, revising the New Testament in Zulu for a new edition, addressing churches in behalf of missions, and making himself eminently useful in many ways and on all sides, especially among the young; till, on the evening of April 8, hearing the Master say, ‘Come up higher,’ he went hence, ‘esteemed and revered by all.’”

The tribute of Rev. Josiah Tyler, of the same mission, who was an associate of Mr. Rood during most of his missionary life, is most affectionate: —

“My acquaintance with Mr. Rood began in 1845, at the theological seminary at East Windsor, Conn. The following year we were fellow-students, and a strong mutual attachment sprang up, which was never broken. He was one of a little band of young men in that institution who had devoted their lives to the cause of foreign missions. On his arrival in South Africa, in 1847, he sent back the message: ‘This is the field for you. Come; by all means, come.’ And I was influenced by it to express a preference for the Zulu Mission.

“Mr. Rood early acquired a knowledge of the Zulu language, and was able to preach in it more fluently than he could in English. For forty years his whole soul was engaged in the work. He occupied various important posts, but his greatest work was at the Umvoti station. While chairman of the mission he manifested wisdom, decision, and a tender regard for the feelings of his brethren. In translating the Scriptures and preparing elementary books for our schools he was thorough and skilful, but he excelled as a preacher and spiritual adviser.

“The last time I heard him speak in Zulu was at the funeral of my late wife; and as he referred to her self-denying labors for the good of the natives the tears that rolled down the cheeks of the natives showed that he touched a responsive chord in their hearts. Tidings of his departure will carry profound sorrow to all the brethren and sisters in the field, and to the English colonists, to whom he had endeared himself, but especially to those of the natives who owe to him their education and hope of heaven.

“His last conversation was about Jesus Christ, the ‘Rock’ on which he had built his faith and hope, and his last words were, ‘I am going home.’ When unable to speak, a pleasant smile on his countenance was a response to a brother’s inquiry. He died, as he lived, a true Christian man, one who had no occasion for fears or sighs or regrets. He left the wife of his youth and his helper in missionary toil and his two children with the sweet consciousness that heaven was his home. He has joined the sainted Adams, Lindley, Bryant, Marsh, and other fellow-toilers in the African vineyard, and Zulus also, saved through his instrumentality. Methinks he is beckoning to the old soldiers who fought by his side for King Immanuel on Africa’s dark coast, to join him in the better land, where they can recount battles fought and victories won.”

Mrs. Rood embarked with her husband, to whom she was married October 3, 1847, shortly after their marriage, and she has been his faithful helper during all this long period of service.

THE ARMENIAN CHURCH: ITS ORGANIZATION AND DOCTRINES.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

[The article on "Armenia and the Armenians," for the forthcoming Encyclopædia of Missions, has been prepared by Mr. Barton; and by his permission, with the consent of the publishers of the Encyclopædia, Messrs. Funk & Wagnalls, of New York, that portion of the article which relates to the constitution and teachings of the Gregorian Church is here given.]

AT the time of Christ one of the sovereigns of the East was Abgar, or Abgarus. The seat of his government was at Edessa in Mesopotamia. Tacitus speaks of him as the king of the Arabs, although the Armenians regard him their king, of the dynasty of the Arsacidæ. The Armenian historian, Moses of Kharen, relates that this king was converted by hearing of the works of Christ and by a visit from Thaddeus, one of the seventy, who healed him of a severe disease and baptized him and the entire city. Abgar's successor apostatized from the faith, and by persecution nearly exterminated these beginnings of Christianity.

At the time of Durtard II (Tiridates), Christianity was revived among the Armenians through the instrumentality of Gregory the Illuminator. From that time to the present it has been the national religion. Hence it is called "the Armenian Church," "the Gregorian Church," and, among themselves, "Loosavochagan." (Loosavorich is the Armenian for illuminator.) Gregory, after undergoing severe persecutions, persuaded the Armenian king, Durtard, to accept the Christian faith, and he, with large multitudes, was baptized 301 A.D. The entire nation now became Christian, although a few of the chiefs afterwards becoming dissatisfied, possibly for political reasons, joined the Persians in persecutions. These were carried on for a long time, but they endeared the church to the hearts of the people; from that time to the present it has been identified with their nationality. Under Mohammedan rule, as every sect has a quasi-political existence, it is fully recognized as a political institution, inseparably connected with the race, and is pervaded with all the corruption of the oriental world.

By accident, some say purposely, the Armenians were not represented in the fourth ecumenical church council which met at Chalcedon in 451 A.D., and which condemned Nestorianism and Eutychianism. The Armenians had from the first been recognized as a branch of the Church of Christ. When the decisions of the council were reported to them, owing possibly to the poverty of their language at that time, not having proper words to express the two ideas of *the nature of Christ* and *the person of Christ*, the decision was misunderstood. In a synod of Armenian bishops in 491, the decision of the council of Chalcedon was rejected, and at one of the synods of Erivan, now in Russia, their capital at that time, they declared decidedly for the Monophysite doctrines.

The church made little or no progress in after ages, if growth in Christian life alone is called progress. Churches and convents increased, as also did fast and feast days. Ceremonies were multiplied, and the ecclesiasts were embroiled

in perpetual dispute with Greeks and Nestorians upon doctrinal points of little significance. The ecclesiasts were, in a great measure, ignorant, and the masses almost entirely so. The bishops and priests were engaged among themselves in intestine wars over position and rank. The result was irreligion, formality, and, finally, the loss of the very spirit of Christianity. Since mission work began among the Armenians, there has been a gradual rejection of their superstitions and reliance upon rites, and a marked awakening in the line of education.

CHURCH GOVERNMENT. Originally the church was under one spiritual head, the catholicos, who was the general bishop. He resided at first at Sivas (Sibastia); but later contentions arose, and with them divisions, until now there are three who hold this office: one resides at Echmiadzin, their holy city, now in Russia; one at Aghtamar, upon an island in Lake Van, in Eastern Turkey; and one at Sis, in the ancient province of Cilicia. It is said that at the consecration of the Echmiadzin catholicos the dead hand of Gregory the Illuminator is even now employed as a medium of succession. The catholicos alone can ordain bishops and consecrate the sacred oil which is used in the various ceremonies of the church.

Besides the catholicos, there are the patriarchs, one of whom resides at Constantinople and one at Jerusalem. These offices were established by Mohammedan authority for political purposes alone. The patriarch must have a bishop's office ecclesiastically, but to this is added considerable influence with the government and over all Gregorian Armenians in civil matters. He is, by virtue of his office, the recognized civil head of the Armenian Church. Formerly he had power to imprison, scourge, and even to secure the banishment of any of his subjects, but his authority has been much limited in recent years, and the tendency is to a still further reduction of his political influence.

There are nine different grades of Armenian clergy, all of whom are consecrated by the laying on of hands. These in the order of rank are: catholicos, bishop, priest, deacon, sub-deacon, candle-lighter, exorcist, reader, and porter. There is also a class called vartabeds, who are preaching monks. The priests are married and must have a wife at the time of ordination, but can never remarry. The priest cannot become a bishop unless his wife die.

The ecclesiastics are generally supported by direct contributions upon the part of the people and by fees for the performance of certain rites. Services are held in the church each morning at sunrise and each evening at sunset throughout the year. The altar is invariably towards the east from the congregation. The sacrament of the Lord's Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the church. Confession to the priest is a necessary preparation for participation.

Owing to the urgent demands of the people for preaching, of late years the vartabeds, bishops, and sometimes the priests and teachers, preach, and their sermons are often evangelical in tone and full of wholesome advice which, unfortunately, they seldom put into practice in their own lives.

Since the council of Florence, A.D. 1439, a considerable body of Armenians have been connected with the Church of Rome. The congregation of the

Muchitarists, which was formed by the abbot Muchitas, belongs to them. They possess a famous monastery on the island of San Lazzaro, near Venice, from which centre they have successfully labored since 1702 for Armenian literature and education in the interests of the Roman Catholic Church. The Orthodox Armenians, as the Old Church styles itself, are inflexibly opposed to the schismatics, as they call the Catholic branch.

In ecclesiastical matters the Armenian Church began at A.D. 551 as the year one, and from that period they reckon time. This is the date found in nearly all old manuscripts of the church.

LEADING DOCTRINES. 1. They separated from the original church upon the question of one nature and one person of Christ; the Armenians accepted the doctrine which had been condemned by the general council.

2. They believe the Spirit proceeds from the Father only.

3. They accept seven sacraments, although baptism, confirmation, and unction are intermingled in practice.

4. They immerse infants, eight days old or less, three times, and offer to them the communion.

5. They accept fully transubstantiation, and worship the consecrated elements as God.

6. They use unleavened bread, which is dipped in the wine and given to the people, who receive it into the mouth from the hand of the priest.

7. They pray for the dead, but deny purgatory.

8. They practise auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

9. They pray to the virgin and to saints, and have great faith in the mediation of these; with the Greeks, they reject images and accept pictures.

10. They believe in the perpetual virginity of "the mother of God."

11. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth apart from this. All are saved who partake of all of the sacraments, do proper penance, observe the fasts of the church, and perform good works.

12. Original sin is removed by baptism; actual sin by confession and penance.

REV. LUTHER H. GULICK, M.D.

BY SECRETARY N. G. CLARK, D.D.

FEW men have had a more varied experience than Rev. L. H. Gulick, M.D., who has recently entered into rest, after nearly forty years devoted to missionary effort. Going first, at the age of twenty-two, to Ponape as a medical missionary, associated with the lamented Doane, we find him a few years later at Ebon with Mr. Snow. In both of these islands he was known for his self-sacrificing devotion and marked ability in dealing with native character. His experience in these fields seemed to prepare him admirably to be Secretary of the Hawaiian Evangelical Association, having superintendence of the work in the Hawaiian

Islands. Here he had opportunity for the fullest exercise of his varied faculties, in encouraging native churches, advising with native pastors and preachers, and maintaining in vigorous exercise the Hawaiian Association, to which the American Board had committed the general care of missionary enterprises in the Hawaiian Islands. His economy of administration, his fidelity to the important trust committed to him, secured him the esteem and admiration of the American Board, and led subsequently to his selection to be the leader of the new mission proposed to be organized in Spain. His careful inquiries and examination of different parts of the country led to the adoption of the line of posts hitherto maintained in the northern section of that kingdom. The success of that mission, embarrassed as it has been for want of men and means to develop the work, is yet largely due to his foresight and wisdom in organization.

Hardly had he secured the establishment of this mission than he was called to aid in a similar work in Italy. Here his practical wisdom soon found scope in dealing with institutions and methods, already established, such as he felt to be out of harmony with the best missionary principles. He did his best to bring the Italian churches whom we were called to assist, to just views as to self-support; and although he was assured at the outset that they would gladly accept the methods which had been adopted by the American Board in other fields, he found that habits had become too much confirmed among a people who had hitherto been helped almost exclusively from abroad, to be readily changed, and despairing of success in accordance with what he deemed the true missionary methods, and upon his representation of the facts, the mission in that country was discontinued.

After a short visit to the missions of the Board in the Turkish Empire, Dr. Gulick returned to the United States and was released from his connection with the Board. But a man of such energy and devotion to the cause of Christ was not long to remain idle. After a brief period of service in aid of the Home Department of the American Board, during which he rendered valuable service in awakening the home churches to just views of missionary work, he accepted the call from the American Bible Society to be its representative in the great work of distributing the Scriptures in Japan and China. Residing for a time in Yokohama, Japan, in charge of the work in both fields, he subsequently removed to Shanghai. This last position was one for which his large experience in different fields especially fitted him, and he was enabled to do much for the circulation of the Scriptures in the great empire of China. While at Shanghai he served for a time as editor of *The Chinese Recorder*.

From first to last Dr. Gulick was known for his fidelity to every trust, his faithful discharge of all the duties imposed upon him, and his self-sacrificing devotion to the cause of Christ. Few men have had so large and so varied an experience in this service, and few, if any, have acquitted themselves more worthily.

He belonged to a missionary family. Two of his brothers, John T. and Orramel H., are now in Japan; William H. in Spain; Thomas L. five years in Spain and now at the Hawaiian Islands; and a fifth brother, though not formally connected with a missionary society, is in Japan, sustaining himself by professional

labors while doing most valuable missionary work. A sister, Julia, is also in Japan. Two of Dr. Gulick's children are there, Sidney L. and a daughter, Hattie, married to Rev. Cyrus A. Clark. It is not strange that this family should have devoted themselves almost exclusively to missionary effort, when we consider the devoted character of their parents.

The writer of this notice recalls an interview with their father in Honolulu in 1871 — a man already advanced in age and in delicate health, who with great reverence expressed a wish that, "if the Lord had just as lief, He would take him home then," and so set one of his sons, who remained to care for him, free to engage in missionary service, that so *all* of his children might follow in his steps.

Letters from the Missions.

North China Mission.

REVIVALS NEAR PEKING.

LETTERS from this mission indicate that the famine relief work is now nearly over, not because there is no suffering, but because it is impossible to reach those who are in need. Under date of March 3, Mr. Ament gives the following joyful news: —

"After I dismissed my station class (the finest set of men I have ever had under instruction), I started for a tour to Puantun, where the young helper, Jen Hsueh Hai, is, and Cho Chou; in the former place to arrange for the continuance of the little school, and in the latter to complete the purchase of our premises. But the Spirit of the living God was there before me, to my glad surprise. The station class men had returned home only to go to work like heroes to convert their fellow-townsmen, and the helper and his wife, the latter one of Miss Chapin's girls, had risen to their opportunity, and a revival was at its floodtide when I reached there. By day and by night the rooms of the preacher's house had been full of men and women, studying as well as listening to gospel truth. Their home was a busy hive of Christian industry. The best of it was, the people had come by families, so that often father, mother, and children would be studying the same lesson in the catechism and trying to be mutually helpful. The people said that for ten years

they had been in a state of dread of the foreigners, hearing so many rumors of kidnapping children, etc., but that of late they had no fears at all, but on the contrary a strong desire to learn the great truths which seemed to be the main-springs of their action. There seemed to be genuine hunger for spiritual truth. They never were weary of meetings.

"In a few days it was my pleasure to be with them; they seemed to grow every minute of the time. Most of them made a good start in committing to memory the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. They felt a loyalty to the church, which is a rare feature among many of our native brethren. They took upon themselves the duty of looking after the weak ones, and were a sort of 'Lookout Committee' in their activities. On my return from Cho Chou, by the aid of the helper and two or three church members, thirty-eight persons were selected as presenting evidences of conversion and a fair comprehension of the gospel scheme. Of these thirty-eight, two were absent at the time and one died the day before my return. Her name had been entered and she had been a leader among the women and girls."

A BRIGHT WITNESS.

"Her case is deserving of a more extended notice. She was the eldest of three sisters who, with their mother, had been among the first to announce their

purpose to follow the religion which the foreigner preached. No amount of ridicule could shake the resolve of these three girls, the oldest only sixteen years old. Their home tasks accomplished, they hurried over to Mrs. Jen's to begin their study, ever anxious to learn as much as possible. The eldest girl, Ling (Bright), took the lead in all good things, never allowing her younger sisters or other girls to interrupt Mrs. Jen in her explanations or interfere in any way with the studying that was going on. The result was that practically the preacher looked to her, on Sabbath days, to keep the children in the congregation quiet while service was in progress. In this way she was most useful as well as very happy. Although she was betrothed to a heathen, she and her mother resolved to go on with studies even at the risk of endangering her engagement or turning her over to an enraged mother-in-law. Her fellow-villagers point this out as an instance of remarkable heroism; and when we consider what it means to take such risks here in China, where the life and destiny of the young bride are in the hands of the mother-in-law, we realize that they exhibited no small degree of moral courage.

"A few days before my arrival, when she was looking forward with eager anticipation to being received into the church of Christ, she was taken suddenly ill. Her disease was most perplexing. She complained of nothing except pain in her lower limbs, and continued to fade away. As her illness progressed, she did not cease to exhort her mother and sisters to remain firm in the faith and to go forward and have no fear. Not being able to diagnose her case by any light they could bring to bear upon it, her mother expected she would shake off the indisposition and recover. But one day, about the fifth of her illness, she told her mother that the end was not far off, and warned her not to weep, as Jesus was coming for her and there was nothing to fear. Her eyes assumed an unnatural brightness. Her mother told her to rest quietly, but she insisted on being supported in a sitting

attitude 'that she might be ready when Jesus came.' After a short time in this posture, she extended her arms and, in reply to her mother's question, said that Jesus had come, and with her arms reaching up towards heaven, from which the long-desired Master seemed to come, she reclined back upon her mother's bosom and ceased to breathe. Even the heathen did not fail to see in this joyous passing away, without a tremor or a tear, the presence of something more than a human comforter. The Christian believers were greatly strengthened by this, which was the first fulfilment they had ever seen or known of the promise, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'"

A DAY OF SERVICES.

"Being delayed at Cho Chou, it was impossible on my return to spend a Sabbath with the good people of Puantun. We held one or two all-day meetings and settled upon a day for the baptisms to take place. Another difficulty arose as to place of meeting, for no room at our disposal would hold even those who were to be received, to say nothing of the church members. The only available method was to meet in relays, the men at one time and the women at another. We began the day with a meeting just after breakfast, and practically we had no respite till ten o'clock at night. The women and girls were baptized to the number of fifteen. Then they were dismissed and the men and boys gathered, and eighteen were received from among them, exclusive of two children, making in all thirty-five received into the church on that one day. To those in the favored homeland, it may not seem like a large number; but to us living here in the day of small things it seemed like the day of Pentecost. Not only was the church in that place quickened into new life by this large accession, but also the larger churches in Peking have been stirred to greater activity by this evident presence of the Spirit of God."

A WATCHFUL CHURCH.

“Next morning I was off for home before the sun was up, but not too early to prevent some of the good brethren from leaving their beds and escorting me a short distance on my way. After my departure, a large task devolved upon the helper of getting these people into shape for regulated activity. They first went to work and raised money for the purchase of a few benches for use in their services, and also resolved to take up regular contributions for church work every Sabbath day. As the Chinese New Year was approaching, some of the older church members began to feel anxious lest the young men should fall into the sin of gambling during their festivities. Though the Chinese have societies for the prevention of gambling, they universally allow all classes to indulge in their favorite vice for the first fifteen days of the new year. This our elder Christians desired to forefend. Meetings were held and prayers offered, but when the day of temptation came the younger members were found weak in their purpose and went with the crowd. The older men pursued them to their resorts, dragged them away and rebuked them severely. They appeared contrite. The preacher drew up a pledge against gambling, at any time or place, for any purpose whatever. He wrote down all the names of the members and inquirers and then invited them to a meeting, where the evil of gambling was fully unfolded to them, and they were invited to come forward and make their mark beneath their names, if they were resolved hereafter, forever, to abjure the practice. One after another they came forward, the women being the last and most obstinate. This is the only season of the year when women and men meet together for any sort of social intercourse, and the women were reluctant to yield their only opportunity of freedom. But the victory was gained, and we can only hope that some new form of amusement will be found which will take the place of this demoralizing habit.

“The village of Puantun is in the gen-

eral region devastated by the heavy rains last year. They have been dragging out a dreary subsistence most of the winter, till a few benevolent gentlemen of wealth opened a large soup-kitchen in the centre of the region, inviting all to come who desired help. Thousands have flocked to the open door, crowding and crushing the younger and weaker ones, even unto death in some cases; but nevertheless the people have been tided over the winter till they now have some hope for the future, as their wheat is coming on finely. To these crowds our young converts have gone, and have not hesitated to lift up their voices in testimony to the truth of Christianity. Much preaching has been done at these places. We trust that the good work has only just begun. Other villages are sending invitations for the preacher to visit them, and the spirit of the people seems changed from that of former years.

“With respect to Cho Chou, I can report that now this city of 30,000 people is well provided, and at small expense to the Board, with premises amply large enough to accommodate several families, with a good street-chapel and a large room for domestic services. The place will be put in order as soon as the spring opens, and we sincerely hope that this opening will prove to be the beginning of a new life for the little church there.”

THE MONGOLS.

Mr. Roberts, of Kalgan, while working among the Chinese, is giving much attention to the study of Mongol, hoping to undertake Christian work for the benighted race that lives on the other side of the Great Wall. He is studying with a lama, a brother of Boyinto, who has heretofore been referred to as a genuine Christian convert. Mr. Roberts says:—

“It is extremely interesting to see how the gospel story strikes a heathen when he hears it for the first time, and especially when he represents a new people, to whom the story is not familiar. My teacher, whose name is Dàrajì, thinks of the Magi as taking out from their *bosoms* the boxes of treasures which they were about to offer

to the infant Jesus; thinks that John the Baptist wore a long sheepskin gown like his own, with the wool still on the leather; and says that Satan was not a good man, and that Jesus said to him, 'You and I can't get along well together; you go!' It is also interesting to see how fresh, and yet how good, the names of Abraham, David, Simon Peter, and other worthies appear in a new language. But better far is it to read the name of God and the titles of Christ, which always makes me feel like adding, 'My God, my Saviour!' The Mongol name for God is Degedo (the letter *e* sounded like *e* in fern), or the longer form, Degedo Idzen, which is spoken colloquially as Ded Idzen. The name that is above every other name appears as Isus Heristus. These names always suggest to my mind the vision of the multitudes to whom they shall some day be endeared as the expression of all that is worthy of worship and love; and even a feeble faith can claim as Christ's possession that people among whom his name has scarcely been made known at all."

Japan Mission.

A CONVERTED GAMBLER.

UNDER date of March 27 Mr. Atkinson, of Kōbe, sends the following interesting incidents:—

"The Himeji church has been a good while without a pastor. The theological student they hoped to have has become the Japanese secretary of the Japanese Young Men's Christian Association. Another student of the same class, who is to graduate this year, has been called. The call has been accepted and labor will be begun in July. For the past year and a half this gentleman or his classmate already named made monthly visits from Kyōto. For some time the church was in a depressed condition—as nearly all churches in Japan are when without a pastor.

"For a couple of months or more new life has been coming in and Christian activities more earnestly prosecuted. A noted gambler, who for the better carry-

ing on of his trade kept on the street side of his house a candle-shop, came under the influence of some of the Christians. In the course of time his feelings were strongly moved and he began to speak to one and another of the shopkeepers in the same ward. His gambling and disreputable life had been well known, yet had not been considered as bringing any particular scandal on the community. But the new faith that he had adopted was regarded as a very scandalous affair and one that needed strong action on the part of the community. The gambler, however, was regarded with some fear on account of his superior intellectual abilities, hence the men of the ward thought it best to get the wisest advice they could before speaking too strongly. It was a case of putting the bell on to a very wise old cat, and they felt that individually and collectively they were not equal to the task.

"The bright thought finally occurred to them to ask the principal of the common school, located in the ward, what they had better do. Having great learning and not being an Himeji man, they felt sure that his advice would be both just and wise. The principal was waited on by a committee. The case was laid before him. He considered the question carefully, and then told them that they too had better become Christians! He told them that he himself was a Christian and that it would be the best thing for them, as individuals and as a ward, if they too would become Christians. The committee was sadly disappointed and reported that the principal of the school was 'only another fox out of the same hole.' (A Japanese proverb.)

"Through the ex-gambler's aid a preaching place was opened and work is now being regularly done there by the Christians. Another man of a similar type has also been led into the Christian life by the candle merchant."

"THROWN TO YASO."

"Opposite the gambler's house there lived a rich family in which there was a profligate son. The father had tried every

feasible plan for inducing him to break away from his dissipations and general outrageousness of conduct, but every effort had been vain. He had among other things handed the son over to well-known and able Buddhist priests, who for a time had taken him in hand in their temples. But they invariably returned him without improvement. Hearing of the gambler's change of life since he had become a hateful Christian, he said to his family and friends, 'I'll throw the boy to *Yaso!*' (This is the vulgar colloquial for Christianity, and often implies dislike and contempt.) It was a last resource, and seemed no doubt like throwing the son into a pit of wild beasts and devils.

"The gambler accepted the trust, and the young man is now repentant and asking for baptism."

TURNING THE OTHER CHEEK.

"In the Tamon church there is a very interesting work going on among the children and youth. This is the first revival among this class in Japan, so far as I know. Following the example of their elders, these youth frequently 'go to the mountains to pray.' Quiet and privacy in their homes are very hard to secure for either children or parents. Recently a couple of boys set out on this errand. Some of their unbelieving common-school comrades saw them while on their way, and said to each other, 'Let us go and give *Yaso* a thrashing!' They followed and waited until the two boys were kneeling in prayer, when they pounced on them, beat them with their wooden footwear, and otherwise handled them very roughly. Both boys were a good deal bruised. A few days later the two called on several of the boys to assure them that notwithstanding the hard treatment they had received, they bore them no ill-will. The following Sunday the two little fellows had the pleasure of marching into Sunday-school with ten of their late persecutors in tow!

"The effect of this interest among the youth is working a marked good among the parents and others. It is still true,

however, that as soon as a church begins aggressive work persecutors also become active."

ANNUAL MEETING OF THE CHURCHES.

This meeting was of so much interest and importance that, beyond the account of it given by Dr. Davis on another page, we print here portions of a letter from Mr. Pettee of Okayama, dated April 6:—

"It was a memorable meeting in many respects, continuing three days from April 1. It was the first of such annual gatherings to be held outside the three large cities of central Japan. The weather was fine all the week. Besides some 20 corresponding members, there were 47 voting delegates present, representing 36 out of 50 churches—home missionary churches not counted. A letter was read from a younger brother of the late Dr. Neesima, advocating a change of name from *Kumi-ai* to *Jitchi* (self-governing). The present name is displeasing to some because of its mercantile associations, but the large majority are opposed to a change.

"April 2 was devoted to the Home Missionary Society. Rev. D. Ebina, of Kumamoto, was elected president, receiving 41 out of 43 votes. He is believed to be *the* man for the place. Owing to various causes a debt of \$1,100 had been incurred. The executive committee have reduced their work, and hope to save during the year \$184, on the present basis of receipts. They ask for \$320 from the mission. The serious question was, What should be done with the remaining \$600? Several plans were proposed. Among the lay delegates present was a 74 inches man, in his stocking feet,— 'the tallest Christian in Japan,'—who led a movement to raise the money on the spot, and was heartily seconded by Pastors Yokoi (*Ise*) and *Osada*. The last-named took the chair, and in thirty minutes \$528 had been obtained. It is hoped the rest will be given by those not present. Some of the \$1 and \$2 pledges represented great self-sacrifice. In an after-dinner speech at the park, on the following day, President Ebina told with much feeling of being

stopped on the street and handed 20 cents by a boy who said he was one of Mr. Ishii's orphans, and having earned the money by special work, wished to give it to the missionary cause; also, of a gift of 50 cents by a young man who refused to give his name.

"In addition to the business sessions, intensely interesting meetings of various kinds were held, the most unique of these being a theatre meeting, with 2,000 people in attendance, and two private sessions of workers, Japanese and foreign, to tell each other how to work more efficiently. Great plainness of speech marked these talks, but all in the best of spirit. Those missionaries who display the most sacrifice, especially in touring, and who live most like the Japanese, were held up by name as models."

GOOD POINTS.

"A few of the points elaborated were the following: we ought to have more faith in our talents as God-given; we need more faith; we should give ourselves to men as well as to God; preach the simple gospel; do not envy scholars, nor be abashed before them; keep out of debt; keep in the spirit of prayer; let there be greater frankness between missionaries and Japanese; let the missionaries do only those kinds of work which each can do best; some evangelists are too lazy; great need of individual assurance; be a magnet; let us have individuality, based not on one's own wisdom but on allegiance to Christ; let us evangelists who receive \$10 salaries (a month) live on half that and give the other half to the work, then ask the missionaries to make further sacrifices in order to get nearer the people; the great need is of a deeper personal experience; work *with* as well as *for* the poorest; read useful books, not merely those you may wish to; bring your baggage to my house and stop with me when you come to my city; get the living God into your hearts; keep your face turned heavenward.

"Prayers were earnest and the speaking forcible and practical. The spirit all through was most excellent. Some Japa-

nese call it the best meeting ever held. Certainly it was the best one of recent years."

ORDINATION.

"The third day was occupied largely with the examination and ordination of Mr. Isō Abe. Though acting pastor for four years of this large Okayama church, he had never been ordained, having never taken a regular theological course. The examination was very satisfactory. Mr. Abe would be called a progressive conservative in his positions. The formal exercises were impressive; Pastor Miyagawa offering the prayer while forty brethren, Japanese and American, stood around the kneeling candidate. Dr. Davis gave the charge to the pastor, and Rev. J. T. Yokoi the charge to the people.

"The happy blending of Japanese and American elements through all the meetings was a marked feature of the occasion. Notwithstanding the embarrassment of the Home Missionary Society and the retrenchment warning from America, it was felt that now was the time to move forward, and amid great enthusiasm it was voted to conduct a preaching campaign through all the field this spring, at least visiting every church. These tours will be conducted with the utmost economy, but we *must* have some money for them, if it is a possible thing. In Japan, of all lands, it pays to strike when the iron is hot. By agreement, the churches will pray this week for the proposed advance. And they will pray in faith."

Micronesian Mission.

THE GILBERT ISLANDS.

THE last *Herald* contained a brief report of Mr. Walkup's recent tour through the Gilbert group. Since that was printed a much more detailed account has been received, and there are some items of so much interest that they will be given here. The first island on which Mr. Walkup stopped was Apaiang, where he found that a day-school had been maintained with about eighty pupils. Mr. Walkup says:—

“Catechist Teraoi had another school of 65, five miles away, which showed the best drill and the most spiritual influence of any school I have visited. Besides these schools were six others, but they were not supplied with books. All the books had been sold (\$135), and I had \$70 worth more which I sold, yet the 340 scholars are not supplied. On the tour of the island we visited twelve villages, and nearly all the younger people wish to become Christians. Surely the whole of Apaiang is ‘white already to harvest’!

“In the mission village we held meetings twice a day, with several hundred inquirers. Nearly all the backslidden church members asked to be restored. Then forty-seven others, not enrolled, reported themselves as baptized, and wished to be enrolled. (Some of these had been baptized on Apaiang and some elsewhere.) There are now on the roll 550 names; of these 355 are living on Apaiang, but only 198 are in regular standing, and 110 communed.

“Our first Gilbert Island minister, Rev. Mr. Kaure, ordained at Honolulu, takes charge of this fold. This brother takes hold of the work with a zeal that I trust is the work of the Holy Spirit; and the people showed their appreciation by subscribing \$300 for his support. Twelve candidates were baptized, while fifty-one renewed their covenant. Several couples wish to be trained at Kusaie for Christian workers. A ‘Woman’s Board’ of over 100 members is to send two Bible-readers to each village and house. The king will support the six schools and has proclaimed a compulsory school law.”

TARAWA.

This island, which is near Apaiang, was not visited last year on account of the prevalence of measles. Tibwere, a catechist here, had a school of forty pupils who were doing well. Other schools were not in a specially prosperous condition. Mr. Walkup says:—

“The king is slack in his government. His secretary having lost the written

laws, he wished them written in his book. He and his chiefs dictated twenty-four laws, and they were written in red ink. On our first tour we visited ten villages and had large congregations. Most of the church members reported themselves. Then hundreds of inquirers wished to be taught. Surely this is another white field!”

Mr. Walkup then returned to Apaiang, but soon heard that there was a serious defection at Tarawa. It seems that the king of Apemama, Benoka by name, had sent a party to Tarawa, consisting of twenty men, with a sort of poem to be chanted, with dances, the purpose of which was to extol the king of Tarawa and a concubine King Benoka had sent him; they also advised the people to keep away from the Christian teachers. Mr. Walkup writes:—

“This party arrived just after the new code of laws had been ratified and celebrated with great pomp. The laws had been read and approved by uplifted hands of the people, followed by a march up and down the newly graded street. The poem was talked about, and the laws mentioned, but the king’s vanity overcame him, and he decided that as the men from King Benoka were strangers the laws did not apply to them. Thus they were feasted and listened to, and the king took them all along the island for his people to hear of his renown and to feast them. On their arrival at the village where Tibwere has his school, and when about to enter the ‘big house,’ they saw a table with books, and got frightened and left.”

Tibwere rebuked the king, and subsequently, when Mr. Walkup remonstrated with him and asked him whether he would serve Benoka or Jehovah, the king answered “Jehovah.” Mr. Walkup adds:—

“We visited five villages not visited on the first tour, and then held a communion. Out of the 290 names on the roll we found only 247; but 147 others reported themselves as baptized by Mr. Lutera and wishing to be registered. There are 467 now on the roll, of whom 424 are now on Tarawa. As near as we

could learn, about 100 of these unshpherded sheep have not dishonored their Master.

“ Kanoho, Kaure, and myself examined and ordained this catechist, Teraoi, after fourteen years' work, to the ministry. He is the second ordained Gilbert Islands minister, and now takes this fold. Their subscription is about \$200.

“ On Marakei there had been much heathenism. Traders had been selling the natives liquor, but had been rebuked and reported by the United States commercial agent, A. Rick, to the secretary of the navy, who asked for a United States man-of-war to visit the group. Then word of my touring on Apaiang and Tarawa had reached them, and that I would make a tour of Marakei. Thus the traders stopped selling liquor, and Mr. Kanoho and the few faithful members were encouraged and started six schools. Hearing this news when on Tarawa, and having a fair wind, we made Marakei in the open boat. The leading trader visited me, and said they would not sell liquor and would abide by any laws that the chiefs would make. I first had a service with the church, then one with the chiefs. The next morning as the chiefs came to ask me to help them establish a government, the *Morning Star* was seen passing by towards Apaiang; so we had to chase the *Star* to Apaiang. Later when we arrived back in the *Star*, we advised the chiefs, who had been recognized by H. B. M. man-of-war, to take the government, and collect all firearms, and proclaim laws, and license only such traders as would promise to keep the laws. Passing this island again a week later, we called, and found the government was established, and Mr. Kanoho willing to stay another year before taking a rest.

“ At Makin, catechist Konikua had only succeeded in gathering a school of ten, and Mr. Maka had only made one short visit, and held communion service. Heathen influences were dominant.”

At a later date, February 16, Mr. Walkup, who was then at Butaritari, learned that the revival had reached

Makin, and that the people had rebuilt the church.

BUTARITARI AND MAIANA.

When Mr. Walkup first reached Butaritari in November (1890) he found only about forty in the church and Sabbath-school. He held two services, not expecting to visit them again on this tour, but on reaching the island again, February 15, he found a congregation of fully 400 and a large group of children in the Sunday-school. A revival had taken place since his visit in November, commencing with the king, his household, then reaching all along the island and extending over to Makin. Catechists Kanikua and Kabane were left in charge, to the great joy of the people.

At Maiana heathenism was very strong. Mr. Walkup remained at this island for four days, held meetings and visited the schools. Four of the girls from Miss Smith's Gilbert Islands school on Kusaie were with him, aiding him in singing Gospel Hymns. Many backsliders were restored, and some of the heathen came out on the Lord's side. Mr. Walkup captured a stone idol, the family of priests taking Jehovah as their God.

OTHER ISLANDS.

Apemama was not reached, but no encouraging report was received from this island. On Nonouti the schools were full.

“ The books were all sold and a contribution made of \$150. So many have given up tobacco that even the traders wonder; for the people said, last year, that as soon as I left they would use it again. We had a class of 170 children in the Sabbath-school, and not one half of the people could get inside of the church. The large platform came into use, as Miss Smith's girls, sixteen in number, sat on the edge of it as the choir. Many Roman Catholic children are coming over to us. Seventeen non-tobaccoists were received to the church.

“ Tapiteuea, an island of 4,000 people, had been worked the last six months by only one family, Mr. Kaaia and wife.

The catechist had lost his wife, and was disciplined (temporarily) for a hasty taking of her sister. Instead of teaching the school and being mostly confined to a small district, Mr. Kaaia had toured the length of the island (thirty miles) inducing many to give up their heathenism. We only stopped one day landing supplies, intending to return and labor there while the *Morning Star* was in the Marshall group; but I left Betero under Mr. Kaaia's direction; also, appointed an old school-boy as catechist.

"On Banaba (Ocean Island) both church and school work were prosperous. Another contribution of twine (\$15). Thirty were admitted to the church. The recent rains have renewed the dying plants; soon the people will have fruit and a change from simple fish diet.

"At Pleasant Island (Anauaro) all the books left last year went in a day, (\$47.50) and some 400 have attended the three schools. The German governor annoys the teachers with a 'redtape' law about building, but their dwelling-houses are finally finished, and a fine of 500 marks remitted by the 'commissioner' from Jahnij. Now the governor taboos church building until he is asked by the people (independently of the teachers), which the chiefs take as an insult and a restraint.

"I ought to have a stay of at least three weeks on this island with its 1,500 people, separate from any other island, and divided into twelve tribes."

West Central African Mission.

THE GOSPEL IN BAILUNDU.

THE monthly mail from this mission reached Boston April 25. Most of the members of the mission report themselves as in excellent health. Mr. Stover is better than he has been, though still not strong, and such strength as he has is given to translation work. Mr. Woodside reports that his Boys' School numbers forty, and that some of the boys are making very commendable progress

in reading. He has a class in English which is doing quite well. Miss Clarke reports that her class of eighteen in the Boys' School is studying well, and that it is a pleasure to teach them. Arithmetic is their favorite study. Mrs. Webster, who has general oversight of the girls, has thirty pupils in her afternoon school. Mrs. Webster and Miss Clarke go to Chilume, about a mile distant, at half-past seven o'clock each morning, having a school there. Much of Mrs. Stover's time is given to visiting the sick and talking to the women in the near villages. As to the special religious services that are held in Bailundu on weekdays and on the Sabbath, Mr. Cotton says:—

"Breakfast and prayers are over by 7.45. We have prayers each with his own family. Our boys and girls have prayers by themselves at the same time we do. All the boys, girls, and children meet together each day at dusk in the schoolhouse for evening prayers. The native pastor, Cato, or one of the young men, leads.

"Prayers are also held at Chilume each night at dusk, and there are often forty or fifty persons present. Frequently some of the old men in the village come in. The houses of our boys at Chilume are being built on two sides of this village. You can tell their houses as far off as you can see. They are very comfortable, and a great improvement on the houses of their fathers. Mr. Woodside is about to purchase a large house built by one of my boys, to be used as a place for prayers and for Mrs. Webster's morning school. The number has been so large at prayers that they have had to divide and hold services in two different houses.

"Then there is the general Thursday night prayer-meeting in the schoolhouse, which is often crowded. Our work among this people moves slowly, but some are all the time coming to us and uniting themselves with us.

"All our members are as true as *any church* that can be found at home. They are thoroughly moral, tell the truth, and

forsake all native customs that would hinder their life in Christ. The quality of these Christians is good, very good, far better than the average at home.

"Then we have our English prayer-meeting each Wednesday night. On the first Wednesday night in each month we have our missionary meeting. On Sundays we have our English services at 10.45 A.M. The natives have preaching at 8.30 A.M.; Mr. Stover and Cato having charge of this service. Three catechism classes are held at noon, taught by Cato, the pastor, who has the church members; Samuel, my native helper, has the older boys, and Katito, Mrs. Stover's house-boy, has the small boys. Katito and Deacon Moses hold services at three villages southwest from here. Mrs. Stover has the girls' catechism class at 2 P.M. Cato preaches at 3 to all who are left. Mr. Woodside and two boys go now to the *ombala* (king's village); and I, with Samuel and Thomas, go to the northeast. Last Sunday Christ was spoken of in seven villages besides our own."

FROM KAMONDONGO. — A SETBACK.

It seems that during the conflict between the natives and the Portuguese a company of Bihéans were absent in the interior, and they are slow to accept the situation as they find it on their return. They do not understand, as those who were on the ground do, the services which were rendered by Mr. Sanders in preventing the destruction of all native villages by the Portuguese. Mr. Sanders's brief report of the present situation, which we trust is but temporary, is as follows: —

"Our work seems to us rather disheartening just now. A woman who made profession of being a Christian became very sick; so she reverted to charms. The doctor had said her recovery was but a matter of time; but she refused his medicines, and turned to charms just in time to give the credit of recovery to the latter. Most of the elders who were attending services turned back. We are told by the Christians that they supposed they were

to be sickness-proof, if followers of Jesus. Also, men who have been inland trading and are just back are working against us. So, as far as the attendance of several who encouraged us is concerned, we are having a temporary setback. Cisukila, the chief appointed by Mr. Paiva, is dead. The people suppose him to have been poisoned. The fort is the seat of authority and the death seems to make little difference."

Western Turkey Mission.

PROGRESS AT CONSTANTINOPLE.

GOOD tidings come from this city, but for reasons that will suggest themselves to our readers it would not be expedient to publish much of the matter that is so interesting and hopeful. At Gedik Pasha the Sunday-school is very large. To the Turkish, Armenian, and Greek classes which have heretofore been held, there has now been added one in the Arabic language. Mrs. Newell reports there are sixteen teachers in this Sunday-school. The Tuesday evening prayer-meeting has often an attendance of more than 100 persons, and a large number of young people take part in the exercises. The monthly collection in this Sunday-school, which has before been used for home purposes, was recently, and by the volunteer action of the Sunday-school, contributed to the Woman's Board for use in other lands. Dr. Greene, in referring to the work in Constantinople, says: —

"I am happy to report that our audiences last Sunday at the Bible House, Gedik Pasha (both at the Sabbath-school at Mrs. Newell's and at the service of the Langa church) and at Koom Kapoo were very large. The latter place, where I preach in Turkish the last hour of every Sunday, is where the largest number of non-Protestants attend our services. Of those present last Sunday, nearly or quite 100, three fourths must have been non-Protestants, and a more attentive audience I never had.

"You will have heard of the death of

our elder Greek preacher, Mr. Kazakos, on March 1. He had been a fellow-laborer for some forty years, was very much beloved by our Armenian brethren and by the missionaries, had done a good work, never quarreled or made trouble. He had prepared his sermon for Sabbath morning at the Bible House, but Saturday night he was smitten the second time with apoplexy, and died in a few hours. When in the morning the assembled audience heard that their preacher was dead they burst into tears. Thank God, Mr. Kazakos left a very worthy son, a graduate of Robert College, to care for his widowed mother."

OUT-STATIONS OF SMYRNA.

Mr. Bartlett, of Smyrna, reports that a building lot has been secured in Boordoor for the erection of buildings for church and school work. He reports a recent stay of some three weeks at Afion Kara Hissar, which is one of the most important business centres in western Asia Minor, where 5,000 Armenians are living close to 15,000 Moslems. Mr. Bartlett says:—

"The opportunity for work just now in Afion Kara Hissar seems especially hopeful, for there is a very widespread discontent among the Gregorian Armenians, many of whom have lost all confidence in their priests, while there is any amount of distrust and quarreling among themselves.

"Our congregations are large and attentive, and many frankly confess their interest in the truth and their desire for a better life. There is no place in our field where good schools are better appreciated than here, and many young men are sent to Smyrna for an education at great expense. If we had the means and the *place*, we might at once begin a work of education here, in connection with the preaching of the gospel, which would promise the very best of fruits, and that at an early day.

"We are also very anxious to reoccupy Ak Shehir, a town of two to three thousand Armenians (with no Greeks), and a few families of Protestants, left as sheep

without a shepherd, because we cannot supply the field, though a large population of hungry souls are in perishing need of the gospel and are ready to listen to it. And what can be done? 'Our Father is rich in silver and gold,' and who knows but in answer to our prayers he may touch the hearts of his wealthy servants to contribute to the permanent establishment of his work in this portion of his world-wide vineyard?

"Our Girls' School at Afion Kara Hissar has recently been ordered closed by the government, till we can secure a formal recognition from the proper authorities at Constantinople, which we are trying to do."

Central Turkey Mission.

A PERSECUTOR SILENCED.

MR. MEAD, of Adana, reports recent visits at several out-stations, Missis, Chökmerzimen, and Engerli, and he sends a pleasant report of work in these places. Each one of them, however, has needs which are not met by the appropriations that are made. Of a case of persecution at Chökmerzimen, Mr. Mead writes:—

"You remember that in the summer the chief man in the place seized a field belonging to the Protestants which they were using as a cemetery. He took up the remains of a little child that had died of smallpox several days before, threw the body back into the house of the parents, and plowed up the field for himself. He also had a soldier beat the father of the child. For these things he has been called to an account. The field has been officially recognized as *ours* by the government; our congregation have been separated from the old Armenians into a separate community, and the suit is proceeding with fair promise of a successful termination. So long as our people were a part of the Armenian community they had to pay taxes with them and they were subject to the most galling extortions. The taxgatherer was this tyrant of whom I have just spoken, who has long been hated by Moslems and many of his own

people, as well as by Protestants. He had it in his power to extort and oppress. The people were at his mercy. No one dared demur. The government did not dare to put him down. But several weeks ago he was thrown into prison, and the charges against him are so many and so serious that I am sure he will be punished severely. I had a talk while there with the governor who had come to prosecute the criminal, and he says there is now no escape. Thus we seem to be rid of a man that has for years fought us at every step. The influence of his fall will have a wholesome effect on other coadjutors, or rather on men who were his tools."

Eastern Turkey Mission.

THE WEEK OF PRAYER AT ERZROOM.

MR. MACALLUM, of Erzroom, writes:—

"There was a marked awakening of interest, especially among the young men, as a result of the meetings held during the Week of Prayer. One promising young man joined our ranks from the Gregorian church, and has suffered much from his old friends. He wants to be a preacher, and as far as we can see now he is worthy of encouragement. Special meetings for young men were continued for two weeks in our houses. The interest may be said to have culminated last Saturday evening, when twenty young men pledged about ten liras for the support of pupils in our High School. The movement was spontaneous and hearty. A little opposition has since developed on the part of some of the old church members, which may prevent the carrying out of this generous intention, but we hope for the best. The attention on the Sabbath is very marked, even when I preach, which I have of course to do through an interpreter. I have got on far enough in Armenian to read the Scriptures myself and give out the hymns."

VAN.—PERSECUTIONS.

Mrs. Allen, under date of February 10, refers to the political troubles at Van,

showing that there is a good deal of excitement among the people. She gives the following incidents:—

"A helper, in a village five hours distant, preached several times in the Armenian church by the invitation of the priest. The people were delighted to get even a little taste of the truth. The Catholicos of Aghtamar, hearing what had been done, summoned the priest before him and had him cruelly beaten and confined in a cold house. He also made known his intention to call our helper and the men of the village who had signed a request for a school. We have advised the helper not to obey the summons of the Catholicos, as he is in no sense amenable to his authority. The helper who was sent away from Shadagh has at last been permitted to return there in the capacity of bookseller. The people were much disappointed that he could not be their school-teacher.

"In Van and the surrounding region there are at least thirty monasteries which have had their influence in holding the people to their faith. The Harpoot district, which is much more extensive, has only eight. In the heart of ancient Armenia we naturally expect that the spirit of patriotism would be dominant, and thus we find it in Van. Political freedom first and religion second is the controlling sentiment of the people. To become a Protestant, to them, means an abjuring of their nationality. This same thought influences, in a measure, our Protestant brethren, so that, though they themselves sever their connection with the old Church, yet they do not make due effort to win their families, evidently thinking that they will serve as a link by which they may retain their national caste. This accounts, in part, for the small number of women who attend the chapel.

"The Gregorians say that, when their political condition is improved, they will attend to the reformation of their Church, which, they confess, needs to be reformed. The Catholicos of Aghtamar, near Van, has an influence with the local

government and uses it to keep the people from establishing schools and from hearing the truth. He is an old man past eighty, and is detested by his own people for his heinous crimes.

“Notwithstanding all these obstacles the Van field is very hopeful. Faithful work has been done here. The Bible is to be found in the majority of the families of the city. The missionaries are highly respected by all classes, and are received most cordially into their homes. Our schools are regarded with favor and confidence, and there will be a great increase in the number of scholars when larger accommodations are provided. Last Sabbath the school-room, which serves as a chapel, was filled to overflowing. The lack of room compelled forty to remain outside. Some of them were rough-looking fellows, but they remained quiet during service. This week double doors are being made into an adjoining room. This will furnish sittings for fifty or sixty persons more.”

Mr. F. D. Greene refers to some items of great encouragement connected with the church at Van. Alluding to the annual business meeting of the church, he says:—

“Good officers were elected and the subscriptions for next year promise a good increase over last year. A desire for deeper spiritual life in the church was earnestly expressed, and three ways of promoting it were suggested by the members themselves, namely, more faithful support of the prayer-meeting, more cordiality to strangers, and the encouragement of women’s meetings. After a season of prayer, a member of the church committee urged that all hard feelings be then and there laid aside. Thereupon the two brethren who were most at odds took each other by the hand and were reconciled.

“While it is not a time to expect many favors from the government, we are on pleasant personal relations with the local officials. The *vali*, who called on us New Year’s day, gave us the new honor of inviting Mr. Allen, Dr. Ray-

nolds, and myself to a state banquet last evening, together with the consuls and pashas.”

Marathi Mission.

THE YEAR 1890.

THE annual report of the Marathi Mission for the past year has been received and is filled with interesting matter, much of which we should be glad to transfer to our pages. Several of the most important matters have been reported in the letters printed in our pages within the past twelve months. The gains of the year are thus stated:—

“The number of persons received to communion on profession of their faith is 251, which is 22 more than the largest number ever before received in one year. The net gain in church membership is 191, making a total of 2,306. Two new churches have been organized, making 35 in all. Twenty-one adults have been baptized but not received to the communion, and 142 children have been baptized, making the whole number of baptized persons 3,826. A real advance has been made in the contributions of the churches, 5,054 rupees having been received during the year, against 4,630 rupees the previous year. The number of day-schools has increased by three, but the whole number of pupils (3,124) is less than last year by 156. There are 134 Sunday-schools, with 263 teachers and 4,836 pupils; a gain of 10 schools, 16 teachers, and 118 pupils.” The number of native agents has increased also by 21.

THE CHARACTER OF HINDUISM.

Two incidents contained in the annual report illustrate the sad corruptions growing out of Hindu preaching. A native pastor at Wai reports his attendance at a Hindu *melā* some twelve miles from his home. “Here he witnessed the cruel rite of removing a portion of the liver from a living buffalo. A number of men took a two-year-old male buffalo and bound it securely with ropes. They had knives in their hands which they raised

above their heads. This was not to slay the animal, but, according to their custom, to give it honor. A great multitude of people had assembled to witness the ceremony. The buffalo was thrown upon the ground, and a man taking a small sharp knife slit the lower part of its stomach, and thrust in his hand up to the elbow. The portion wanted was not easily removed, and so he made a larger aperture and thrust in both hands. Then with loud shoutings he drew forth a piece of the liver (or some other portion), and ran quickly to the fire and cooked it, and hastily carried it to the temple and offered it to the goddess. It is supposed that the goddess is extremely fond of the liver of a living buffalo. In the meantime the buffalo was lying in agony upon the ground, and it was two or three hours before it died. They say that it would naturally die immediately, but that it is sustained in life by the power of the goddess! How fearfully corrupting are the rites and teachings of Hinduism!"

BRAHMAN SAINTHOOD.

Mr. Bruce, of Satara, writes of a "holy man" among the Brahmans thus:—

"A celebrated Brahman religious teacher, in making his round of pilgrimages, came to Rameshwar, and when it was known that he had arrived, a large company of Brahman pilgrims assembled to do him honor. They provided a suitable place for him to live, and manifested great joy. During the night arrangements were made, according to their custom, so that all of the Brahman caste might meet him the next day. Old and young they all came at the appointed time, and presented their offerings and their worship, and afterwards were permitted to drink of the

water in which the holy man's feet had been washed. Among these Brahmans a man of the Goldsmith caste had concealed himself, and came up in turn and made his offering and drank the sacred water. As he was going hastily away he was recognized by some acquaintance, who called out in great alarm and asked him if he were not a goldsmith, and why he had come there to pollute their acts of worship. 'Some of our number,' said the Brahman, 'must have committed a great sin that this calamity is permitted to come upon us.' Hearing the disturbance, a great company of Brahmans surrounded the man, shouting, 'Seize him! Beat him! Kill him!' and finally they took him to their holy teacher and told him that this goldsmith had defiled all their ceremonies, and even touched his worship's feet. On hearing this the saint was greatly enraged, and calling the station police, he told them to give the man a sound beating. Arrangements were afterward made for the non-Brahman pilgrims to see this holy man, but they must be content to make their offerings and see him from a distance. And when he sent to call them they were very angry at what he had done, and they said to the messengers, 'Go your way! We do not know any such hypocritical *guru*. A man who had no mercy on that poor goldsmith, how can we find mercy and forgiveness and peace in him? Tell him that we will not come to him.' This is one of the signs of the times in India. Even the sacred teachers of Hinduism cannot now treat their followers in the high-handed, tyrannical way in which they formerly did. May the people soon learn to cast them off altogether, and to follow the meek and lowly Jesus!"

Notes from the ^oWide Field.

AFRICA.

MASHONALAND. — This region is of special interest to the friends of the American Board inasmuch as it borders upon our East Central African Mission, and bears special relations to the Gaza Country and to Gungunyana, son of Umzila, who is paramount chief

along the coast. Territorial rights in Mashonaland are in dispute between Great Britain and Portugal, and inasmuch as the region is reported to be exceedingly rich in mineral deposits, especially gold, neither party is likely to forego its claim without a contest. A new line of steamers has just been established to ply three times a month between Lorenzo Marquez and Mozambique, calling at Inhambane, Beira, and Quilimane. From Beira a steamer will go up the Pungwe River about 100 miles, and from that point wagons will convey passengers and mails to Fort Salisbury in Mashonaland. The British East Africa Company, which attempted to send an expedition up the Pungwe River, was fired upon by the Portuguese, but subsequently the Portuguese authorities withdrew their prohibition and proposed to allow the British subjects to proceed peacefully into the interior by that road. Still later accounts say that the Boers are moving into the disputed territory in such numbers, not less than 20,000, that they will apparently take full possession before the British and Portuguese can settle their disputes. It would not be surprising should a serious war break out in this region within a few weeks.

Mr. Cecil Rhodes, the Prime Minister of Cape Colony, and leader of the British South Africa Company, has invited the English Wesleyans to commence a mission in Mashonaland, and the invitation has been accepted. The Wesleyans have many converts in South Africa, who have gone northward as colonists and miners, and this fact gives them an advantage in efforts for the evangelization of the natives. Mr. Rhodes has promised a subsidy to the Wesleyan Society of 2,500 francs annually.

In this connection we give a report that has been received, that the sons of Gungunyana and the grand chiefs of Gaza, who had been sent to Mozambique to be educated, have been baptized, of course in the Roman Catholic Church, the governor-general of Mozambique and other officials acting as sponsors.

UGANDA. — The letters from the English Church missionaries in Uganda are of an intensely interesting and hopeful character. Prior to December the opportunities for missionary work were many, the people having no fear of persecution, or even ridicule, in coming to the missionaries. Coming thus freely, many of them professed to have entered upon the Christian life and they seemed to have good knowledge of the way of salvation. The Katikiro and the Christians were proposing to build a house for the expected missionaries. The Roman Catholics and Mwanga's men were a good deal excited over the expected arrival of Bishop Tucker, and it was feared that there was danger, should any little mistake be made, of a serious conflict. In November, in view of a threatened attack of the Arabs, the Protestants and Roman Catholics united under a Protestant and drove back the enemy. Mr. Walker gives the following sad account of the condition of the country, growing out of the wars since Mtesa's death and the wretched rule of Mwanga: "The whole country of Buganda on the borders of Bunyoro is a desolation. The houses have been burnt, the gardens destroyed, and the people carried away into Bunyoro as slaves. The whole country of Singo, 'the earldom of Mukwenda,' as Ashe calls it, has been depopulated and destroyed. Just about the capital here the land is cultivated and the people are numerous, but in all other parts the country is desolated; from plague, war, and famine thousands have died. When I read in the papers of Buganda being a garden, and its population 2,000,000, I see what Buganda once was, not what it is now. It is very difficult to judge of numbers; still I do not fancy more than 10,000 fighting men could be found in the whole land." Later tidings are given by *The Church Missionary Intelligencer* for May, in a letter from Bishop Tucker, who reached Uganda, December 27, and who makes a most cheering report. We have not room for his letter in this number, but shall refer to it next month.

USOGO. — A writer in *The London Times* speaks most enthusiastically of the country of Usogo, northeast of Victoria Nyanza. He declares that it is far superior to Uganda, and that it is altogether advisable for the British East African Company to establish its

headquarters there rather than under the dominion of Mwanga. Mwanga, though he professes to be a Roman Catholic convert, is the same sly, unreliable, and treacherous man he has ever been. His Christianity is not even skin-deep. But in Usogo the rulers and people seem friendly to the English, and Mr. Gedge and Captain Lugard are agreed that it is the most hopeful region for the establishment of the British authority. The Church Missionary Society, as we reported last month, is turning its eyes toward this district.

INDIA.

THE TELUGU MISSION. — The revival in the Telugu mission of the American Baptist Board, some account of which was given in the *Herald* for April, still continues, and it is certainly a most remarkable work of grace. Rev. Dr. Mabie, the new secretary of the Missionary Union, has been making a tour of the Baptist missions in the far East, and was at Ongole and Cumbum in February last. He assisted in the baptism of a large number of converts and addressed many of the people. On one occasion, at the Ongole High School, he commenced to address some 200 young men, and, forgetting himself, he began to speak in English. But in a moment he turned and called for an interpreter. "Go on," said the head master, "they will understand you if you speak in English." He then made an address in English which was cheered to the echo by the young men, a large number of them nominally Hindus. Dr. Mabie met some of the Brahmans in private conversation, and a few of them seemed ready to accept Christ. Dr. Clough reports that since the new year began he has baptized 1,742 converts, while Mr. Newcomb, of Cumbum, has baptized, within the same period, 1,466. This makes the number of baptisms in the Telugu Mission within five months more than 5,000. The missionaries write with greatest hopefulness as to the prospects for the future. The movement seems general in that part of India, and those on the ground call with the utmost importunity for reinforcements.

REVIVALS IN NORTHERN INDIA. — *The Indian Witness* reports that in Northern India there is no abatement in the work of baptizing converts from the lower Hindu castes. It is said that in Northern India and the Nerbudda Valley the baptisms for two months past have averaged more than thirty a day. The missionaries are greatly perplexed as to what they can do in the matter of training these converts, and they are recognizing the fact that their first duty now is to prepare leading men among the converts for this important duty. This work in Northern India is another sign of the widespread religious movement within the empire.

SIAM AND LAOS.

The Church at Home and Abroad for May contains several interesting articles relating to the mission in Siam and Laos, where the Presbyterian Board is laboring alone. The field is spoken of as most promising. The people are ready and eager to listen; cheering results are witnessed wherever the missionaries go, but the force is wholly inadequate to the demands put upon them. In every station in Siam there are buildings which have been given by the king or the nobles for mission purposes, and the favor shown to the ministers of Christ from persons in high positions has been unparalleled. But the missionaries are breaking down from overwork. Secretary Mitchell, referring to the appeals which are coming from the Laos field, says: "It would be a shame and a sin if we were not excited." The missionary work is thoroughly established in Chieng Mai, which is five hundred miles north of Bangkok, and at Lakawn, seventy-five miles southeast of Chieng Mai, while from various other provinces of the land inquirers are coming to the homes of the missionaries. The governors of three prominent provinces are sending assurances of welcome and help if missionaries will come among them.

Dr. McGilvary writes of the Viceroy of Nan, eighty-four years of age, who, after listening to the story of the gospel, said, "That is all very good; you may preach it to my people, but as for me it is too late; I am too old. I built my temples and fed the priests and made my offerings and performed my devotions in the only religion I knew. I can only trust to my merit for the future." To the suggestion that the Buddhist Nirvana was endless, he replied, "You say truly; it was reached by Gautama after myriads of transmigrations, but it is too late to enter a new one. You must teach the rising generation." Dr. McGilvary says that this rising generation is seeking to be taught. People in prominent positions are coming eagerly to hear the truth. Mr. Dodd, of Chieng Mai, tells a characteristic story of some villagers, only three hours distant, who sent most earnest requests for immediate instruction, and after they had listened to his instructions for an hour or so, he saw the people, before he sat down to a meal they had prepared for him, go through the house and take down the demon shrines from the several rooms. The call for new missionaries is most pressing. In view of the cost of opening a new station, and supplying it with a missionary family, Dr. Mitchell asks, "Can a Board already confronted by a falling treasury and a debt make such a grant? It is utterly impossible." In another section of *The Church at Home and Abroad*, however, there appears an offer from an individual of \$10,000 toward the establishment of two new mission stations in Siam. Twenty thousand dollars will be needed for this work and the support of the four missionaries for a year after their arrival.

CHINA.

FUNERAL OF PRINCE CHUN. — The ceremony attending the burial of Prince Chun, the late Prime Minister of China, and father of the Emperor, is said to have been one of the grandest sights ever witnessed in Peking. No burial takes place in China till the astrologers and geomancers have fixed upon a lucky day and a lucky place for the event. On this occasion the astrologers fixed upon four o'clock in the morning as the auspicious time. As the procession started the Emperor knelt in front of the coffin and bowed his head three times, each time crying aloud. Others went through the same ceremony, and then the coffin was taken up by eighty bearers. These bearers were clad in blue silk costumes. The pall was a splendid piece of crimson silk covered with gilt embroidery. Then came eight handsomely caparisoned camels and twelve milk-white horses, and men in gorgeous dresses; then four men leading small white dogs; then great crowds of men carrying flags. The umbrellas borne were a special feature. Then came a man bearing a crooked-handled umbrella, which is only carried by the Emperor. There followed images of lions, deer, and storks all wrought in evergreen shrubs. But we cannot give the details of the rest of the procession. It was a magnificent sight for Peking. But this is not the end of the funeral; the body will remain in the temple for a long time and then will be carried with much ceremony to the imperial cemetery.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the good tidings received from China and Japan, let there be continued prayer that the results of present movements in the two empires may not merely equal but exceed the expectations of those who are there laboring for Christ; that the churches may be revived; that the ministers may be filled with the Holy Spirit; that native laborers may be raised up in large numbers who shall be ready to meet the emergencies in those lands. (See pages 231, 239, and 242.)

DEPARTURES.

May 16. From Boston, Rev. William E. Fay and wife, returning to the West Central Africa Mission, and Miss Agnes A. Carter, of Cowansville, Canada, to join the same Mission.

ARRIVALS IN THE UNITED STATES.

April 15. At San Francisco, Miss Susan A. Searle, of the Japan Mission.

April 25. At San Francisco, Rev. George Allechin and wife, of the Japan Mission.

April 26. At New York, Mrs. Olive Twichell Crawford, of the Western Turkey Mission.

May 4. At New York, Rev. Wm. H. Gulick, of the Mission to Spain.

ARRIVALS OUT.

April 20. At Yokohama, Japan, Miss H. Frances Parmelee, and Miss Alice P. Adams.

DEATH.

April 8. At Covert, Mich., Rev. David Rood, of the Zulu Mission. (See page 233.)

MARRIAGE.

February 14. At Smyrna, Turkey, Rev. Alexander MacLachlan, to Miss Rose H. Blackler, of Smyrna. Mr. and Mrs. MacLachlan are now under appointment to the American Board and will reside at Adana, in the Central Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Armenians. (Page 235.)
 2. The gospel in Bailundu. (Page 247.)
 3. Among the Gilbert Islands. (Page 244.)
 4. A converted gambler in Japan. (Page 242.)
 5. Good news from Japan. (Page 231.)
 6. The boys in Japan. (Page 243.)
 7. Progress in the Marathi Mission. (Page 251.)
 8. Revivals in China. (Page 239.)
 9. Items from Africa. (Page 253.)
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Donations Received in April.

MAINE.		
Cumberland county.		
Cumberland Centre, Cong. ch. and so.	53 00	
Deering, Free ch.	3 00	
West Auburn, Cong. ch. and so.	25 50	
Yarmouth, 1st Parish ch.	37 51	—119 01
Hancock county.		
Castine, Cong. ch. and so.	20 51	
Deer Isle, 1st Cong. ch.	5 50	
Ellsworth, Two friends.	30 00	—56 01
Kennebec county.		
Hallowell, South Cong. ch. (of which 20, m. c.),	82 66	
Winthrop, Mrs. Otis Packard, to const. J. N. Wood and Mrs. J. N. Wood, H. M.	200 00	—282 66
Lincoln and Sagadahoc counties.		
Bath, Winter-st. ch. (of which to a memorial gift and 12.70 m. c.),	781 25	
Boothbay Harbor, Cong. ch. and so.	7 50	—788 75
Oxford county.		
Andover, Josiah Bailey,		4 00
Piscataquis county.		
Garland, Cong. ch. and so.	5 00	
Monson, Cong. ch. and so.	13 10	—18 10
Union Conf. of Churches.		
Waterford, 1st Cong. ch.		3 00
Washington county.		
Machias, Centre-st. Cong. ch.	7 90	
Princeton, Cong. ch. and so.	11 30	—19 20
York county.		
Wells, Barak Maxwell,		20 00
		1,310 73
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Chesterfield, Cong. ch. and so.	2 00	
E. Jaffrey, Cong. ch. and so.	31 18	
Westmoreland, Cong. ch. and so.	5 00	—38 18
Coös county.		
Franconia, Cong. ch. and so.		12 35
Grafton county.		
Campton Village, E. A. Cook,	3 50	
Hanover, Dartmouth Coll. ch., 15;		
Rev. S. C. Bartlett, D.D., 15,	30 00	
Lisbon, A friend,	10 00	—43 50
Hillsboro county.		
Bennington, Cong. ch. and so.	4 29	
Hillsboro Bridge, Cong. ch. and so.	40 00	
Millford, 1st Cong. ch.	23 00	
Mount Vernon, Cong. ch. and so.	20 00	
Nashua, 1st Cong. ch.	50 00	—137 29
Merrimac county.		
Dunbarton, Friends in Cong. ch., for Japan,		14 00

E. Andover, 1st Cong. ch.	14 00
Franklin, Cong. ch. and so.	22 55
Tilton, Cong. ch., special.	23 00
Wilmot, Cong. ch. and so.	3 70
Rockingham county.	77 25
Derry, 1st Cong. ch.	18 00
East Derry, 1st Cong. ch.	13 75
Exeter, Nathaniel Gordon, for Theol. Seminary, Tung-cho.	125 00
Greensland, Cong. ch. and so.	28 00
Hampstead, Cong. ch. and so.	55 50
Newmarket, Cong. ch. and so.	6 00
South Newmarket, Cong. ch. and so.	12 50
Seabrook and Hampton Falls, Cong. ch. and so.	13 00
Strafford county.	271 75
Lee, Cong. ch. and so.	8 50
Rochester, Cong. and so.	17 50
	606 32

VERMONT.

Caledonia county.	
Lyndon, 1st Cong. ch.	18 00
Chittenden county.	
Burlington, Colleze-st. Cong. ch.	68 92
Hinesburgh, Cong. ch. and so.	6 25
Essex county.	75 17
Granby, Cong. and M. E. ch's.	8 00
Franklin county.	
Sheldon, Cong. ch. and so.	6 43
St. Albans, 1st Cong. ch.	64 00
Lamoille county.	70 43
Canbridge, 2d Cong. ch., 4-34:	
Mrs. Charlotte Safford, 20,	24 34
Cambridgeport, Cong. ch. and so.	5 00
Marshfield, Cong. ch. and so.	8 41
Morrisville, Cong. ch. and so.	13 00
Orange county.	50 75
Corinth, Cong. ch. and so.	14 19
Newbury, 1st Cong. ch., of wh. 10, from Mrs. H. C. Bayley, for Africa.	34 00
Post Mills, Cong. ch. and so.	4 10
Orleans county.	52 29
No. Craftsbury, Cong. ch. and so.	8 00
Rutland county.	
Hubbardton, A member of Cong. ch. Pawlet, 1st Cong. ch.	5 00
Rutland, Cong. ch. and so.	7 96
Washington county.	87 96
Northfield, Cong. ch. and so.	19 20
Windham county.	
Brattleboro, Centre Cong. ch.	52 24
Putney, Cong. ch., with other dona., to const. Rev. F. F. LEWIS, H. M. Saxton's River, Cong. ch. and so.	27 12
Windham, Cong. ch. and so.	35 00
Windsor county.	148 36
Norwich, Rev. N. R. Nichols,	10 00
Sharon, Cong. ch. and so.	16 13
—, A friend,	3 00
	567 29
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r,	2 70
	569 99

MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch. and so.	1 90
Berkshire county.	
Hinsdale, Cong. ch. and so.	8 12
New Marlboro, B.	5 00
Pittsfield, 1st Cong. ch.	289 8 1/2
Sheffield, Cong. ch. and so.	10 67
Bristol county.	313 68
Dighton, 1st Cong. ch.	10 00
Fall River, Central Cong. ch. (of wh. 25.32 m. c.),	51 32
Norton, Mrs. E. B. Wheaton, to const. Miss C. M. PIKE and Mrs. J. C. HOPKINS, H. M.	200 00
Rehoboth, Cong. ch. and so.	8 00
Taunton, Union Cong. ch.	59 17
Brookfield Association.	328 49
Barre, Cong. ch. and so.	100 00
Brookfield, Cong. ch. and so.	52 72

Southbridge, Cong. ch., H. H. French,	5 00
Essex county.	157 72
Andover, Free Christian ch., 46.44: Chapel Cong. ch., add'l, 20; Martha A. Emerson, 10,	7 4 1/2
Essex county, North.	
Byfield, Cong. ch. and so.	49 57
Haverhill, Gyles Merrill, 3,000; A. E. Welch, 10,	3,010 00
Newbury, 1st Cong. ch.	37 07
Essex county, South.	3,096 64
Beverly, Dane-st. ch., of wh. 9.26 m. c.	124 6 1/2
Hamilton, Cong. ch. and so.	34 25
West Buxford, Cong. ch. and so.	7 50
Franklin co. Aux. Society. Albert M. Gleason, Tr.	166 37
Deerfield, Cong. ch. and so.	20 96
Leverett, 1st Cong. ch.	30 70
Shelburne Falls, Cong. ch. and so.	29 56
Hampden county Aux. Society.	81 22
Chicopee, 2d Cong. ch., 75.28: 3d Cong. ch., 46.07,	121 35
East Longmeadow, Cong. ch. and so.	34 00
Longmeadow, "C. P."	50 00
Springfield, South Cong. ch., 216.92: do., T. H. H., 20,	236 92
Hampshire county.	442 27
Amherst, South Cong. ch., 11; A friend, 25; Marshall Henshaw, I.L.D., 10,	46 00
Florence, Cong. ch. and so.	1 92
Plainfield, A friend,	5 00
Prescott, 1st Cong. ch.	10 23
Southampton, A friend,	5 00
Middlesex county.	68 15
Arlington, Cong. ch. and so., 94.50: R. B. H., soc.	95 00
Auburndale, Cong. ch. and so.	254 71
Bedford, Cong. ch. and so.	20 00
BillERICA, Cong. ch. and so.	13 10
Cambridge, North-ave. Cong. ch.	9 00
Carlisle, Cong. ch. and so.	6 00
Everett, Cong. ch., add'l,	2 50
East Somerville, 1st Cong. ch., of wh. 3 for Japan,	171 50
Lexington, Hancock ch. (of wh. 40 special coll.),	61 43
Linden, Mrs. S. A. D.	5 00
Melrose, A friend,	1 00
Melrose Highlands, Cong. ch. and so.	33 00
Newton, Mrs. J. W. Davis, 5; J. W. Davis, 10,	15 00
Newton Centre, 1st Cong. ch.	126 52
Reading, Cong. ch. (of wh. 2 special),	12 00
Waltham, Cong. ch. and so.	41 19
Winchester, 1st Cong. ch.	230 82
Middlesex Union.	1,102 77
Groton, John F. Robbins, Thank-offering,	50 00
Harvard and Shirley, Friends,	12 00
Littleton, Cong. ch. and so.	20 00
Westford, Union Cong. ch.	50 65
Norfolk county.	132 65
Braintree, 1st Cong. ch. and so.	10 12
Brookline, C. L. Pitkin,	200 00
Dedham, Cong. ch. and so.	291 44
Needham, Cong. ch. and so.	18 70
Norwood, 1st Cong. ch. and so.	232 33
Sharon, Cong. ch. and so.	40 00
So. Walpole, Missionary,	2 00
So. Weymouth, 2d Cong. ch.	33 00
Weymouth and Braintree, Union Cong. ch.	58 53
Old Colony Auxiliary.	886 12
Acushnet, Cong. ch., by Martha H. Spooner,	200 00
E. Wareham, Two friends,	17 00
Lakeville, Cong. ch. and so.	5 30
Long Plain, Mrs. Obed Gifford,	1 00
New Bedford, North Cong. ch.	93 72
North Rochester, Cong. ch. and so.	5 83
Rochester, Emma F. Leonard,	1 00
Plymouth county.	324 35
No. Middleboro, Cong. ch. and so.	28 07
Plymouth, Cong. ch. and Cent-a-Day Band,	32 50
Whitman, Miss C. H. Whitman,	500 00
	560 57

Suffolk county.

Boston, Walnut-ave. ch., 809.43;	
2d ch. (Dorchester), of wh. 25 from	
W. Q. Wales, 151; Park-st. ch.,	
605; Shawmut ch., 7; A member of	
do., 100; Eliot ch. (Roxbury), 75;	
Highland ch. (Roxbury), 14.25;	
do., Extra Cent-a-Day Band, 25;	
Immanuel ch., 37.50; South Ev.	
ch. (West Roxbury), 26.77; Har-	
vard ch. (Dorchester), for preacher	
in Marathi mission, 7.50; W. G.	
BENEDICT, to const. himself and	
Mrs. F. W. BENEDICT, H. M.,	
200; A lady, 100; J. H. Hunkins,	
50; A friend, for China, 10;	
X., 10; A friend, 3,	2,231 45
Chelsea, Central Cong. ch.	65 06—2,296 51
Worcester county, North.	
Westminster, Cong. ch. and so.	19 44
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Leicester, 1st Cong. ch.	28 47
Paxton, Rev. A. Morton and friends,	8 50
West Boylston, 1st Cong. ch. and so.,	
12 25; Mrs. Rev. W. W. Parker, 5,	17 25
Worcester, Union Cong. ch., 410.81;	
Central Cong. ch., 60; A friend, 5,	475 81—530 03
	10,585 32

Legacies.

Acushnet, Martha H.	
Spooner, by Franklin B. Dexter,	
Ex'r,	2,000 00
Boston, Justin S. Ambrose, by C. C.	
Coffin and A. S. Lovett, Ex'rs,	
add'l,	5,000 00
Lee, Elizur Smith, by the Executors,	
per William J. Bartlett,	1,496 25
Northampton, Mrs. Cecelia L. Wil-	
liston, by A. L. Williston, Ex'r,	1,000 00
Plymouth, C. C. Howard, by S. W.	
Creech, Trustee,	184 94
Worcester, Mrs. Eunice G. Mor-	
gan, by E. Beaman Rice, Adm'r,	200 00—9,881 19
	20,466 51

RHODE ISLAND.

Central Falls, Cong. ch. and so.	109 84
Woonsocket, Globe Cong. ch.	75 00—184 84

CONNECTICUT.

Fairfield county.

Bridgeport, Park-st. Cong. ch.,	
60.45; 2d Cong. ch., 16,	76 45
No. Greenwich, Cong. ch., special,	5 00
Redding, Cong. ch. and so.	27 56
Stamford, 1st Cong. ch.	71 44—180 45
Hartford county. W. W. Jacobs, Tr.	
East Hartford, South Cong. ch.,	
14.25; A friend, 400,	414 25
East Windsor, Cong. ch. and so.	53 00
Farmington, 1st Cong. ch., of wh.	
100 towards salary of Mr. Knapp,	200 00
Glastonbury, 1st Cong. ch. and so.	663 98
Hartford, 4th Cong. ch., 34.90;	
Wethersfield-ave. Cong. ch.,	
16.96; Windsor-ave. Cong. ch.,	
15,	66 86
Kensington, Cong. ch. and so.	25 00
Manchester, John P. Ford, to const.	
Mrs. L. J. FORD and Mrs. L. G.	
SPENCER, H. M.	200 00
Newington, Cong. ch. and so.	32 29—1,655 38
Litchfield co. G. M. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	7 50
Goshen, Mrs. Moses Lyman,	10 00
No. Woodbury, Cong. ch. and so.	44 30
So. Canaan, Cong. ch. and so.	6 20
Thomaston, Cong. ch. and so.	12 85
Washington, Cong. ch. and so.	66 38
Watertown, Cong. ch. and so.	50 00
Winchester, Cong. ch. and so.	10 47
Woodbury, 1st Cong. ch.	17 69—225 39
Middlesex co. E. C. Hungerford, Tr.	
Centerbrook, Cong. ch., m. c.	4 07
Clinton, Cong. ch. and so.	17 56
Middlefield, Cong. ch. and so.	50 00

Old Saybrook, Cong. ch. and so.	46 23
Portland, 1st Cong. ch. and so.	20 12—138 88
New Haven county.	
Birmingham, Cong. ch. and so.	78 00
New Haven, Humphrey-st. Cong.	
ch., add'l, 50.50; W. E. Chan-	
dler, 10,	60 50
Northford, Cong. ch. and so.	20 00
Waterbury, Mrs. Mary L. Mitchell,	400 00—558 50
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
Colchester, 1st Cong. ch. and so.	25 00
Hanover, Cong. ch. and so.	25 00
New London, 1st Cong. ch., to	
const. G. H. SCOTT and HENRY	
LUFLEH, H. M., 203.91; do., m.	
C., 15.95,	219 86
Norwich, Broadway Cong. ch., 258-	
25; 1st Cong. ch., 24.33,	282 58—552 44
Windham county.	
Central Village, Cong. ch., for	
Japan,	6 00
Westminster, Cong. ch. and so.	33 00
Willimantic, 1st Cong. ch.	37 75
Woodstock, 1st Cong. ch.	28 00
"Windham county, Thank-offer-	
ing,"	50 00—120 75
Long Society, Cong. ch. and so.	7 00
—, A friend,	5 00
—, A Connecticut friend,	50 00
	3,493 79

NEW YORK.

Albany, Mrs. G. H. Learned,	25 00
Angola, Cong. ch.	11 86
Aquebogue, Cong. ch.	8 70
Baiting Hollow, Cong. ch.	9 00
Brooklyn, Puritan Cong. ch., 122.65;	
Park Cong. ch., 9.70,	132 35
Buffalo, Niagara-sq. People's church,	39 00
Churchville, Cong. ch.	34 00
Clinton, Mrs. Geo. K. Eells,	10 00
Coventryville, Cong. ch.	16 00
Elmira, St. Luke's Cong. ch.	3 81
Flushing, Cong. ch.	87 57
Moravia, C. L. T.	50 00
Munnsville, Cong. ch.	19 00
New Haven, Cong. ch., 17.25; Samuel	
Lloyd, 10,	27 25
New York, Madison-ave. Ref. ch.,	
Charles J. Starr, 900; Broadway	
Tab. ch., friends, 25; do., A. D. F.	
Hamlin, 5; Caroline L. Smith, 15,	945 00
Ogdensburg, 1st Cong. ch.	13 00
Otto, Cong. ch.	20 00
Peekskill, A. O. A.	10 00
Rome, Rev. W. B. Hammond,	5 00
Kushville, 1st Cong. ch.	6 61
Rutland, Cong. ch.	9 50
Setauket, Mrs. Julia Hale,	2 00
Sherburne, 1st Cong. ch., of wh. 25	
for Japan, to const. CLARA B. BAKER,	
H. M.	113 61
Sinclairville, Edwin Williams,	5 00
Spencerport, 1st Cong. ch. and Sab.	
sch.	43 00
Syracuse, Plymouth ch.	14 00
West Bloomfield, Watts Beckwith,	
for native readers and colporters in	
India,	500 00
West Groton, Cong. ch.	13 00—2,173 26
Legacies.—Irving, Mrs. Susan M. G.	
Sackett, add'l,	5 00
New York, Caroline Murray, by	
Mrs. Anna B. Dana, Ex'x,	1,000 00
Springfield, Mrs. Dolly Dean, by	
Henry L. Hinman, Adm'r, in	
part,	3,000 00—4,515 00
	6,688 26

PENNSYLVANIA.

Corry, Cong. ch.	3 88
E. Smithfield, Cong. ch.	15 00
Miners, Welsh Cong. ch.	10 00
Ridgway, 1st Cong. ch.	36 65
S. Bethlehem, Charles E. Webster,	5 00—70 53

NEW JERSEY.

East Orange, 1st Cong. ch.	31 95
Jersey City, 1st Cong. ch.	49 82
Lakewood, Geo. Langdon,	1 00
Montclair, Two friends,	25 00—107 77
<i>Legacies.</i> —Newark, Mrs. Mary F. Justice Ochme, by Charles Borcherling, Adm'r, 14,000, less tax,	
	13,975 00
	14,082 77

DISTRICT OF COLUMBIA.

Washington, Presb. Ch. of the Covenant,	5 00
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GEORGIA.

Macon, 1st Cong. ch.	7 40
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FLORIDA.

Daytona, 1st Cong. ch.	15 00
Ormond, Cong. ch.	10 00
Pomona, Rev. M. C. Welch,	4 20—29 20

ALABAMA.

Tuscumbia, Miss E. F. Brewer,	4 00
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TENNESSEE.

Crossville, Cong. ch.	10 00
Goodlettsville, Cong. ch.	3 22
Grandvi. Cong. ch.	16 28
Pleasant Hill, Thank-offering,	5 00
Pomona, Cong. ch.	10 00—44 50

TEXAS.

San Antonio, San Antonio,	5 00
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OHIO.

Akron, Cong. ch.	114 06
Atwater, A friend,	5 70
Batesville, Mrs. A. H. Cowgill,	50 00
Blues Creek, Cong. ch.	3 17
Brookfield, English Cong. ch.	10 00
Cleveland, Euclid-ave. Cong. ch., 152.44: Madison-ave. Cong. ch., 14.06,	166 50
Columbus, Mayflower Cong. ch.	8 00
Cuyahoga Falls, A friend,	10 00
Fairport, Friends, for East. Turkey,	5 16
Freedom, 1st Cong. ch.	7 00
Grafton, Cong. ch.	1 75
Huntsburgh, Cong. ch.	16 52
Lodi, Cong. ch.	11 00
Mansfield, Mayflower memo. ch.	5 00
Marysville, Cong. ch.	30 40
Medina, Cong. ch., with other dona., to const. C. E. CLARK, H. M.	7 00
Mesopotamia, Cong. ch.	2 25
Oberlin, College Mis. Fund, towards salary of Rev. C. A. Clark, 250; 1st Cong. ch., 60.50; 2d Cong. ch., 117.97; do., Friends, 14,	448 47
Pierpont, Cong. ch.	2 50
Richmond, 1st Cong. ch.	5 00
Salem, David A. Allen,	25 00
Saybrook, Cong. ch.	7 78
So. Amherst, Cong. ch.	21 00
Toledo, 1st Cong. ch., 31.25; Cen- tral Cong. ch., 11.31; 4 Sab. sch. girls, for Testaments for children in W. C. Africa, 1.60,	44 16
Wauseon, Cong. ch.	23 15
West Andover, Cong. ch.	1 14
West Williamsfield, Cong. ch.	3 08
Willoughby, A King's daughter,	2 00
Youngstown, Welsh Cong. ch.	18 50—1,055 29
<i>Legacies.</i> —Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r, in part,	
	3,000 00
Oberlin, Ira Mattison, by E. H. Holter, Adm'r,	650 00—3,650 00
	4,705 29

INDIANA.

Fairmount, Cong. ch.	7 87
Terre Haute, S. H. Potter, 530; Mary H. Ross, for Japan, 5,	535 00
Washington, Cong. ch., of wh. 2 from Wong Dick,	5 50—548 37

ILLINOIS.

Beecher, Cong. ch.	5 00
Chandlerville, Cong. ch.	30 00
Chicago, 1st Cong. ch., 106.26; New England Cong. ch., 81.23; Covenant Cong. ch., 34.55; South Cong. ch., 10.62; Green-st. Cong. ch., 10; Plymouth Cong. ch., 9; Central Cong. ch., 1; Mayflower mission of Leavitt-st. ch., 6.63; A friend, 250; W. B. Jacobs, add'l. for house for Rev. and Mrs. Cotton, Bailundu, 150,	659 29
De Pere, Cong. ch.	2 50
Dover, George Wells,	100 00
Evanston, Cong. ch.	43 83
Granville, Cong. ch.	87 85
Ivanhoe, Cong. ch.	8 15
Lyndon, John M. Hamilton,	5 00
Naperville, R. H. Dickinson, with other dona., to const. I. A. DICKINSON, H. M.	25 00
Odell, Mrs. H. E. Dana,	44 50
Peoria, Plymouth ch.	5 00
Rockford, 2d Cong. ch.	110 00
Rollo, Cong. ch.	8 00
Sheffield, Cong. ch.	83 56
Sterling, Cong. ch.	70 00
Wataga, Cong. ch.	13 10
Waverly, Cong. ch.	39 42
Wilmette, Cong. ch.	57 70
Winnetka, Cong. ch.	75 71
Woodburn, Cong. ch., A. L. Sturges,	10 00—1,483 61

MISSOURI.

Amity, Cong. ch.	15 00
Hamilton, Cong. ch.	6 80
Kidder, Cong. ch.	5 00
Nichols, Cong. ch.	5 00
Springfield, Ger. Cong. ch.	6 36
St. Joseph, Tab. Cong. ch.	51 63—89 79

MICHIGAN.

Alpena, Cong. ch.	20 00
Ann Arbor, 1st Cong. ch.	57 25
Benzonia, 1st Cong. ch.	25 00
Chassel, Cong. ch.	10 00
Croton, Cong. ch.	6 00
Detroit, German Ch. of Christ,	2 00
Flint, Cong. ch.	22 18
Hopkins, 1st Cong. ch., 4.79; 2d Cong. ch., 15,	19 79
Saginaw, 1st Cong. ch.	24 50
So. Emmett, Cong. ch.	2 00
So. Ignace, Cong. ch.	4 71
Union City, Cong. ch.	34 52
Wheatland, Cong. ch.	44 00—271 95

<i>Legacies.</i> —Detroit, Elizabeth Gibson, by Elisha A. Fraser, Adm'r, balance,	2,672 36
	2,944 31

WISCONSIN.

Arena, Cong. ch.	5 00
Baraboo, Cong. ch.	8 65
Black Earth, Rev. Wm. Stoddart,	5 00
Brant, Mrs. E. W. Scott,	3 00
Burlington, Mr. Colby,	2 00
Clinton, Cong. ch.	57 80
Cooksville, Cong. ch.	2 50
Edgerton, Cong. ch.	3 10
Hartford, Cong. ch., to const. H. H. WHELOCK, H. M.	103 10
Hartland, Cong. ch.	45 00
Lancaster, Cong. ch.	43 22
Lehigh, R. P. Felton,	1 00
Mazomanie, Cong. ch.	12 62

Merritt's Landing, Mrs. E. L. Child and son,	3 00
Milwaukee, A friend,	5 00
Mondovi, Cong. ch.	11 25
Oshkosh, Zion Cong. ch.	47 25
Racine, 1st Presb. ch.	45 60
River Falls, 1st Cong. ch.	49 07
Sparta, 1st Cong. ch.	88 00
Watertown, Cong. ch.	15 35
Waukesha, 1st Cong. ch.	53 00
West Salem, Cong. ch.	15 56
Whitewater, Cong. ch.	16 50
—, Friends, to const. EDWARD DOOCY, H. M.	100 00
—, A friend,	1 00—734 47

IOWA.

Algona, A. Zahlten,	15 00
Ames, Cong. ch., J. E. Duncan,	3 00
Atlantic, Cong. ch.	23 58
Bellevue, Cong. ch.	11 00
Big Rock, Cong. ch.	4 00
Cass, Cong. ch.	19 02
Creston, J. R. Beard,	3 00
Corning, Cong. ch.	4 00
Davenport, Ger. Cong. ch.	5 15
Decorah, Cong. ch.	34 07
Des Moines, Plymouth Cong. ch., to const. J. M. OTIS, H. M., 123.46; Friends, to prevent retrenchment, 67,	190 46
De Witt, 1st Cong. ch.	4 65
Dubuque, A tithe,	10 00
Fairfield, Cong. ch.	10 60
Gilman, Cong. ch.	20 25
Golden, Cong. ch.	12 00
Goldfield, A friend,	2 50
Grinnell, Cong. ch.	95 55
Iowa Falls, Cong. ch.	17 90
Kellogg, Cong. ch.	16 42
Keosauqua, Cong. ch.	9 00
Long Creek, Welsh Cong. ch.	6 60
Marion, Cong. ch.	39 00
Miles, Cong. ch.	11 70
Monana, Cong. ch.	16 70
Newton, Witemburg Cong. ch.	26 30
Oakland, Cong. ch.	2 25
Rockford, Cong. ch.	3 59
Sioux Rapids, Cong. ch.	2 00
Waterloo, 1st Cong. ch.	49 49—668 78

MINNESOTA.

Alexandria, 1st Cong. ch.	12 40
Cottage Grove, Cong. ch.	4 59
Crookston, 1st Cong. ch.	5 50
Glenwood, Cong. ch.	2 05
Hamilton, Cong. ch.	9 15
Minneapolis, Park-ave. Cong. ch., 58.56; Silver Lake Cong. ch., 29; Lyndale, Cong. ch., 6.90; Open Door ch., 5.25; Rev. S. V. S. Fisher, 3,	102 71
Northfield, 1st Cong. ch.	114 81
New Ulm, Cong. ch. and Sab. sch.	60 00
Plainview, Cong. ch.	31 55
Red Lake Falls, Mr. and Mrs. J. W. Rodgers,	5 00
St. Charles, 1st Cong. ch.	9 00
St. Paul, Atlantic Cong. ch.	23 70—380 46

KANSAS.

Anthony, Cong. ch.	18 50
Kiowa, Cong. ch.	12 75
Lawrence, 2d Cong. ch.	1 00
Leavenworth, 1st Cong. ch.	40 00
Partridge, Cong. ch.	6 20
Wichita, Plymouth Cong. ch.	25 46—103 91

NEBRASKA.

Crete, Cong. ch.	38 75
Cortland, Cong. ch.	5 50
Dodge, Cong. ch.	2 05
Exeter, 1st Cong. ch.	5 25
Fairmount, Cong. ch. and Sab. sch.	17 45
Freewater, Cong. ch.	4 02
Hastings, 1st Cong. ch.	17 40
Lewiston, A friend,	75 00
Macou, R. Austin,	25

Pickrell, Cong. ch.	3 71
Riverton, Cong. ch.	6 27
Red Cloud, 1st Cong. ch.	11 11
Scribner, Cong. ch.	10 00
Silver Creek, Cong. ch.	1 50
Waverly, Cong. ch.	5 32—203 58

CALIFORNIA.

Clayton, Cong. ch.	20 00
Haywards, Eden Cong. ch.	16 85
Oakland, Market-st. ch.	5 51
Raymond, Cong. ch.	5 00
Redlands, 1st Cong. ch.	46 90
Rocklin, Cong. ch.	12 00
Santa Barbara, Cong. ch.	47 20—153 46

Legacies. — Oakland, Cornelia Richards, by Seth Richards, Ex'r,

3,000 00
3,153 46

COLORADO.

Colorado Springs, So. Cong. ch.	15 00
Denver, Olivet Cong. ch.	7 00
Hannah Creek, Cong. ch., for salary Mr. Olds,	2 40
Highland Lake, Cong. ch.	7 88
Pueblo, 1st Cong. ch.	20 00
Whitewater, Union Cong. ch., for salary Mr. Olds,	6 00—58 28

WASHINGTON.

Fidalgo City, Highland-ave. ch.	3 00
Lake Park, Cong. ch.	8 00
Rosario, Cong. ch.	3 81
Seattle, Plymouth Cong. ch.	59 20
Tacoma, Atkinson memo. ch.	6 62
Walla Walla, 1st ch. La. Mis. Soc.	4 50—85 13

NORTH DAKOTA.

Sanborn, Central Cong. ch.	1 64
Sykeston, Cong. ch.	1 50—3 14

SOUTH DAKOTA.

Aberdeen, Plymouth ch.	5 00
Cauova, Cong. ch.	54
Carthage, Cong. ch.	10 00
Chamberlain, Cong. ch.	15 00
Custer City, Cong. ch.	12 90
Dover, Cong. ch.	1 13
Iroquois, Cong. ch.	5 00
Pierre, Cong. ch., 7.41; Mrs. R. F. King's Bible class, for student in Japan, 5,	12 41
Springfield, Cong. ch., m. c.	85—62 83

MONTANA.

Helena, 1st Cong. ch., add'l,	8 00
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IDAHO.

Pocatello, 1st Cong. ch.	13 00
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INDIAN TERRITORY.

Vinita, La. Mis. Soc. of Cong. ch.	3 00
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UTAH TERRITORY.

Salt Lake City, Phillips Cong. ch.	16 75
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Amer. Presb. ch.	328 60

FOREIGN LANDS AND MISSIONARY STATIONS.

England, William Carr,	3 50
Sandwich Islands, Honolulu, C. M. Cooke, towards support of Mr. Westervelt, 500; Haw. Mis. Children's Soc., towards do., 125; Rev. Lowell Smith, D.D., 100,	725 00
Spain, Madrid, Spanish Mis. Soc., for work at Caroline Islands,	10 00—738 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part, 9,529 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,500 00

For outfits, trav. expenses, and salaries of missionaries prior to October 1, 1890, 2,058 52

For Miss L. A. Day, 112 50-4,671 02

MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland Centre, Cong. Sab. sch. 30 00

NEW HAMPSHIRE.—Temple, Cong. Sab. sch. 5 60

VERMONT.—Dummerston, Cong. Sab. sch., 18; Grafton, Mission Circle, 6.90; Putney, One Cent-a-Day Band, 10.22; St. Johnsbury, South Cong. Sab. sch., for school work, care of Dr. Barnum, 35; Townshend, Cong. Sab. sch., for village schools in India, 6, 76 12

MASSACHUSETTS.—Amherst, Y. P. S. C. E. of South ch., 8; Athol, Y. P. S. C. E., for pupil in Aintab, 25; Boston, Y. P. S. C. E. in 2d ch., for preacher or mis. school, Madura, 25; do., Highland Sab. sch. prim. dept., 8.60; Stone Mis. Circle, Neponset, 6.43; Y. P. S. C. E. of Extra Two-Cent Band, Roslindale, 5; Danvers, Maple-st. Cong. Sab. sch., 25; No. Rochester, Y. P. S. C. E., 1.57, 104 60

RHODE ISLAND.—Central Falls, Y. P. S. C. E., for pupil in China, 6 00

CONNECTICUT.—Bridgeport, M. W. Hovey, for pupil at Erzroom, 5; Bristol, Y. P. S. C. E., for do., 20; Cromwell, Cong. Sab. sch., of which 80 for two students in Marsh Theol. Sem., 138; Higganum, Cong. Sab. sch., 18; Mansfield Centre, Cong. Sab. sch., 5; Norwich, Faith, Delia, and Dickson Leavens, for pupil in Erzroom High School, 10; Sherman, Cong. Sab. sch., 5.29, 201 29

NEW YORK.—Buffalo, Y. P. S. C. E. of 1st Cong. ch., for Training School, Ponape, 5.35; do., People's ch., C. E. Potter, for boy in Erzroom, 5; Olean, 1st Cong. ch., for do., 5, 15 35

PENNSYLVANIA.—Miners, Welsh Cong. Sab. sch. 1 10

NEW JERSEY.—Newark, Y. P. S. C. E. of Bellevue-ave. ch., for India, 5 00

TENNESSEE.—Pleasant Hill, Y. P. S. C. E., for India, 1 07

OHIO.—Conneaut, Cong. Sab. sch., 10; Marysville, Willing Workers, for pupil in Cen. Tur. College, 3; Unionville, Mission Band, for educa. of girl in Africa, 6, 19 00

INDIANA.—Washington, Junior Soc. of Chr. Endeavor, 4 50

ILLINOIS.—Altona, Cong. Sab. sch., 5; Avon, Cong. Sab. sch., 1.50; Chicago, Green-st. Sab. sch., 10; Oswego, Y. P. S. C. E., 2.50; Sterling, Cong. Sab. sch., 4.45; do., Y. P. S. C. E., 10, 33 45

MISSOURI.—Kidder, Y. P. S. C. E., 2.55; Springfield, Ger. Cong. Sab. sch., 2; St. Louis, Y. P. S. C. E. of Union ch., 5.25, 9 80

MICHIGAN.—Grand Rapids, Y. P. S. C. E. of Smith memo. ch., 1 17

IOWA.—Hampton, Y. P. S. C. E., 3; Monona, Cong. Sab. sch., 2.65; do., Y. P. S. C. E., 2.96, 8 61

NEBRASKA.—Alma, Cong. Sab. sch. 1 50

WASHINGTON.—Seattle, Y. P. S. C. E. of Plymouth ch., for scholarship at Adams, 13; Tacoma, Atkinson memo. Sab. sch., for pupil, Erzroom, 10; Walla Walla, Mrs. Winchester's Sab. sch. class, 3, 26 00

MONTANA.—Helena, W. C. Davies' Bible class, for teacher in China, 20 00

CALIFORNIA.—Oakland, Y. P. S. C. E. of Market-st. ch., 7 50

SOUTH DAKOTA.—Chamberlain, Cong. Sab. sch., 5; Huron, 1st Cong. ch. and so., 15, 20 00

CANADA.—Ingersoll, A friend, for Erzroom school, 6 00

603 66

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Orfordville, Friends, 40

VERMONT.—Northfield, Cong. Sab. sch. 5 00

MASSACHUSETTS.—Northampton, Prim. Sab. sch. of 1st ch., 4.25; Northboro, Cong. Sab. sch., 5; Townsend, Cong. Sab. sch., add'l, 30c, 9 55

CONNECTICUT.—Burnside, A Sab. sch. class, 1; Norwich, Faith and Delia Leavens, 1, 2 00

NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., 28.16; Clinton, Mrs. George K. Eells, 3, 31 16

OHIO.—No. Ridgeville, Cong. ch. 20 00

ILLINOIS.—Roseville, Cong. Sab. sch. 4 17

WISCONSIN.—Genesee, Cong. Sab. sch. 2 50

CANADA.—Wingham, Friends, 1 70

1,003 84

17 50

76 48

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hampton Falls, Rev. Joseph Kimball, for work of Rev. F. D. Greene, 20; Hanover, Dartmouth Coll. ch., for the Doshisha, 66.25; Lisbon, 1st Cong. ch., for evan. work in Kyōto, 15; Nashua, 1st Cong. ch., for Rev. Justin Abbott, Bombay, 300; Peterboro, Extra Cent-a-Day Band, for work of Rev. J. H. Pettee, 32.50; Wolfboro, Y. P. S. C. E., for city mis. work, Constantinople, 13.52, 447 27

MASSACHUSETTS.—Auburndale, Friends, for work of Rev. J. S. Chandler, 22; Brookfield, Rev. C. P. Blanchard, for evang. work in Japan, 100; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Campello, A. C., for evang. work, Kyōto, 15; East Somerville, Mrs. Sarah M. Stone, for work in charge of Rev. R. A. Hume, 100; do., Y. La. Mis. Circle of Franklin-st. ch., for work of Rev. E. G. Tewksbury, 25; Lynn, Breed Y. P. S. C. E. of Chest-

nut-st. ch., for girl, care Mr. Fowle, 30; Norwood, Cong. ch., by Geo. S. Winslow, for sch. at Samokov, care Mr. Clarke, 500; So. Weymouth, Union ch., extra, for evang. work in Japan, 178.84; Winchester, Mrs. Beals, for work Mrs. Marsh, 3; Worcester, A friend, for evang. work, Kyōto 25, 1,003 84

CONNECTICUT.—East Windsor, Y. P. S. C. E., for boy at Pasmalaly, 7.50; Saugatuck, A friend, for Satara, 10, 17 50

NEW YORK.—Angola, Cong. ch., for Zoro-popol Sarkisian, 10.20; do., Cong. Sab. sch., for do., 7.80; Miss Gazlay's mis. box, for do., 7; Aquebogue, Y. P. S. C. E., for Babigian, 5; New York, A. D. F. Hamlin and friends, for work of Rev. J. O. Lee, 12.30; Northville, Cong. ch., for clothing for "Humphrey," 9; Suspension Bridge, King's Daughters, for Abachian, 25; West Groton, King's Sons and Daughters, for boy in Kalgan, 25, 101 30

PENNSYLVANIA.—Germantown, Neesina Guild Concert, for the Doshisha,	
NEW JERSEY.—Orange, GEORGE SPOTTISWOODE, to const. himself H. M., for special evang. work in Japan, 100; Parsippany, First tithe for Tung-cho College, to const. W. C. OGDEN, H. M., 100; Vineland, W. H. Ellis, for Dr. Ingram's work, Tung-cho, 5; Williamstown, W. Wescoat, for Yozgat, 3,	
208 00	TENNESSEE.—Nashville, Y. E. Soc. of Fisk Univ., for Miss Miner,
15 10	OHIO.—Claridon, Mrs. C. W. Eames, for evang. work in Japan, 100; Cleveland, J. L. Cozad, for Niigata, 100; Mansfield, A friend, for Zulu boy, 10; Oberlin, Mrs. Hills and Mrs. Clark, for training teachers under Mrs. Coffing, 25; Springfield, 1st ch. young people, for baby-organ, 23.60; W. Andover, Cong. ch., for Niigata, 10,
MICHIGAN.—Red Jacket, Cong. ch., for student at Aintab,	
25 00	ILLINOIS.—Chicago, W. B. Jacobs, for evang. work, care Mr. Cotton, 50; Huntley, Cong. ch., of wh. 25 for Doshisha, 28.10; —, A friend, for work of Rev. C. W. Lay, 50,
128 10	IOWA.—Des Moines, E. H. Smith, for Boordoor, 20; do., Mrs. E. W. Morris, for use Mrs. Washburn, Madura, 15; Grinnell, Rev. and Mrs. G. H. White, for Marsovan, 25,
60 00	NEBRASKA.—Columbus, Mrs. A. A. Ballou, for Ahmednagar,
30 00	WASHINGTON.—Olympia, 1st Cong. ch., for evang. work in Japan,
56 30	INDIAN TERRITORY.—Vinita, Ladies of Mis. Soc., for work of Rev. A. B. Case,
3 00	MEXICO.—Guadalajara, collected by Rev. John Howland, for chapel, as follows:—Worcester, Mass., Salem-st. ch., 10; Plainfield, N. J., Mrs. Talmage, 75,
85 00	

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer.</i> For a girl's school building, Chihuahua, Mexico, 2,000 00 For the West Gate Girls' school, Madura, 1,000 00—3,000 00	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i> For add'l premises for Bridgman school, Peking, 600 00 For Mrs. Coffing, for Home school, Hadjin, add'l, 130 00 For Miss Powers' school, Erzroom, 60 00 For bedsteads for Miss Closson's school, Talas, 31 25 For Ruk school, 300 00 ,, Miss Carrie S. Bell, 100 00 ,, Hadjin Kindergarten, 50 00 ,, Kyo Ota Sau, care Mr. White, Japan,* 30 00 For Rev. A. Fuller, Aintab, 35 00 For a scholarship in Miss Millard's school, 35 00—1,371 25	
Donations received in April, 47,918 84 Legacies " " 37,696 25	
Total from September 1, 1890, to April 30, 1891: Donations, \$312,673.78; Legacies, \$176,907.67 = \$489,581.45.	

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MASSACHUSETTS.—E. Longmeadow, Cong. Sab. sch., 10; Holyoke, 2d Cong. ch., 25; So. Braintree, Mrs. E. B. Sprague, 1,	CALIFORNIA.—Vernondale, Cong. Sab. sch. 5 00
36 00	Previously acknowledged, 68 38
OHIO.—Cincinnati, Willing Workers, 5; Richmond, Cong. Sab. sch., 2.38	4,190 28
7 38	4,258 66
IOWA.—Monticello, Y. P. S. C. E. 10 00	
10 00	
KANSAS.—Wakefield, Cong. Sab. sch. 10 00	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND. FOR SUFFERERS IN CHINA.

NEW HAMPSHIRE.—Bedford, A member of Presb. ch., 5; Hanover, William T. Smith, 2,	NEW JERSEY.—Westfield, Cong. ch. 4 25
7 00	FLORIDA.—Port Orange, Rev. W. E. Mather, 2 00
VERMONT.—Chester, A friend, 2 00	OHIO.—Cleveland, M. T. Scott, 10; do., A friend, 10; do., Miss Georgia Clark, 2; do., J. W. Hutchinson, 2; Malvern, Henry B. Skeeel, 10,
MASSACHUSETTS.—Clinton, Friends, 3; Rochester, Emma F. Leonard, 1; Salem, Crombie-st. Sab. sch., 25; Waltham, Daniel French, 2; West Springfield, Rev. G. R. Hewitt, 2; Worcester, "Two," 2.50,	34 00
35 50	ILLINOIS.—Rariton, R. P. Randall, 2; Roseville, Mr. and Mrs. L. C. Axtell, 10,
CONNECTICUT.—Centrebrook, Cong. ch., 1.13; Farmington, 1st Cong. ch., 3; Hartford, Asylum Hill ch., 75; do., Fourth Cong. Sab. sch., 25.72; do., Windsor-ave. Cong. ch., 22.87; do., do. Sab. sch., 15.13; do., Morgan-st. mission Sab. sch., 10; Lebanon, Three friends, 30; Newington, Cong. ch. and Sab. sch., 39.58; do. Young Men's Mis. Circle, 10; do., H. C. Belden, 50c.; New Haven, Friends, by W. W. Farnam, 300; Waterbury, 1st Cong. ch., 2,	12 00
534 93	10 00
NEW YORK.—Fulton, J. J. Coit, 16; New York, Robert Jaffray, 20; Warwick, B., 2,	5 00
38 00	901 44
PENNSYLVANIA.—Alleghany City, Mrs. Adeline Boyden, 20 00	Previously acknowledged, 3,359 29
20 00	4,260 73

FOR YOUNG PEOPLE.

VILLAGE SCHOOLS IN SOUTHERN INDIA.

BY REV. GEORGE H. GUTTERSON, OF THE MADURA MISSION.

THE educational work of certain missions in India is the object of severe and continued criticism—often as ignorant as fierce. Some good friends of missions doubt the value of the schoolhouse as a missionary agency. Education is not an end—it is a means, valuable and indispensable to evangelization.



A HEATHEN SCHOOLHOUSE.

Logarithms and the microscope, the English language and chemistry, *won't* convert a soul, but they are as necessary in the building of Christian institutions as the scaffolding was in constructing the Washington Monument.

Let me picture to you a village school in South India; first a heathen school, then a Christian. The cut above well represents the heathen schoolhouse; while the picture of our mission station of Melur shows a building on the right which may indicate the general character of one of our permanent Christian school-

houses, and the young Tamil woman might be taken for one of our Christian teachers.

Remember that India is characteristically a land of villages and hamlets ; its population has not yet become urban ; there is no city of 1,000,000 people in all the Asiatic peninsula. There are 93 cities not exceeding 30,000, and hundreds of towns of 5,000. The vast majority of the 280,000,000 dwell in rural hamlets. You will not find a school in every one of these, but each village usually boasts one school, and the towns several. Imagine, if you can, a low building, longer than wide, built of mud, sun-dried and thatched with mountain grass ; there is a door of rough boards, but no windows. It has a piazza protected by the sloping roof ; this is the schoolhouse. In front runs a narrow, dusty street, through which pass continually cows, oxen, sheep, goats, half-clad and shrill-voiced women, men upon all errands intent, and dogs innumerable ! There is a grove of palms over yonder, and a banyan-tree with a stone image under it—an image of the elephant-god ; this tree and image are near to the little muddy pond from which the villagers get their water. Twenty or thirty boys, whose only clothing consists of a yard or two of white cotton cloth tied around the waist, are sitting upon the earthen floor of the piazza aforesaid ; they sit cross-legged in rows facing each other. They are writing with their fingers in the sand before them, and shouting the words they write at the top of their voices, the teacher or monitor dictating the lesson. These boys are not very clean or very truthful, but they are not stupid, and they attract you. They will solve an example in fractions in their heads quicker than you can ; but they don't reason about things as you do.

You will not find any girls in that school, unless there happens to be a big temple near by ; then perhaps "the daughters of the temple," the dancing girls, may come. Hindus do not believe in educating their daughters, and until recently would not even hear of it ; they think it foolish and dangerous. Most of the boys are from high-caste families. No Brahman boy fails of an education if he can beg, buy, or steal it. You will find a few Mohammedans, but scarcely a pariah or any low-caste boy, for they are not allowed to come, and would n't care to, if they were. The religions of India have never elevated or educated the poor. These pupils are taught to read and write their own language and something of its grammar. The teacher knows nothing of history or science and but little of geography ; he can teach some practical arithmetic, and poetry of a moral sort. Besides all this he is familiar with doubtful stories of their gods and heroes, these forming a part of his instruction. There is no compulsory education, not even a public opinion in favor of it, and neither the villagers nor any one else is responsible for the teacher's salary ; he picks it up as best he can. He generally has some outside business, sells cloth, or is a doctor. The boys bring small portions of oil, rice, salt, and firewood from home, and give them to him. Besides this he extracts all the fees he can from the pupils.

The village teacher is a man of influence. He is the village letter-writer, and reader too. He gives advice on legal matters ; helps to settle, and sometimes to make, quarrels. His religion is easily adapted to circumstances, and is rather a side issue at best, though he generally talks considerably about it. The schoolhouse is not a new institution in India ; it has always stood *near* the temple,

often *in* it, while there has been a certain bond between religion and education all through the history of India. Certain castes have always believed in education, at least for the boys. In former times, as now, the pupils from these schools went out to be clerks, lawyers, magistrates; in fact, into the hands of these *educated* youth fell the control of high affairs. To-day they are administering justice, collecting the revenue, pleading at the bar, employed in the postal, railway, and telegraph service. They are in the public works and police departments; are physicians and schoolmasters; and if they are Christians they carry the influence and power of Christ into all these places! Christianity demands intelligence. You can no more build a permanent Christian civilization in India without education than you can in America!



THE MISSION STATION OF MELUR, MADURA DISTRICT.

Now what is a Christian school? Simply a transformation of this primitive institution in a mud-hut into a well-managed school, with a Christian master, with morning and evening prayers and thorough instruction in the Bible every day. Often our Christian schools continue to abide in mud-houses, for we can't afford better, although \$20 will build one; but we add blackboards, slates, books, and kindergarten materials. We have a thorough system, conducted according to Christian business methods. I have in mind one such school where 100 boys from a score of different castes were studying together under Christian teachers. The sessions of the school were opened and closed with prayer and Scripture reading; an hour a day was spent in Bible study; the boys were made to obey and were taught to tell the truth. I do not know of any other way in which these boys in a large town could have been brought under Christian influence. The English government has an elaborate system of education, but is withdrawing more and more from it, leaving the work to be taken up by missionary

bodies or to fall into the hands of Hindus hostile to Christ. And even if it continued its educational work, it could not, as a government, inculcate religion. The Madura Mission has 5,000 boys in such schools, besides hundreds of girls who are being taught the liberty and joy of Christian womanhood. Every



A YOUNG TAMIL WOMAN.

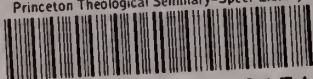
intelligent Christian who keeps abreast of his times should believe in the educational work of missions. Education helps to purify the homes; is creating a Christian literature and elevating morals. Best of all it is bringing many to Christ. The mud-schoolhouse is the nursery of the church, and the spelling-book and the Bible are the hope of India!

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